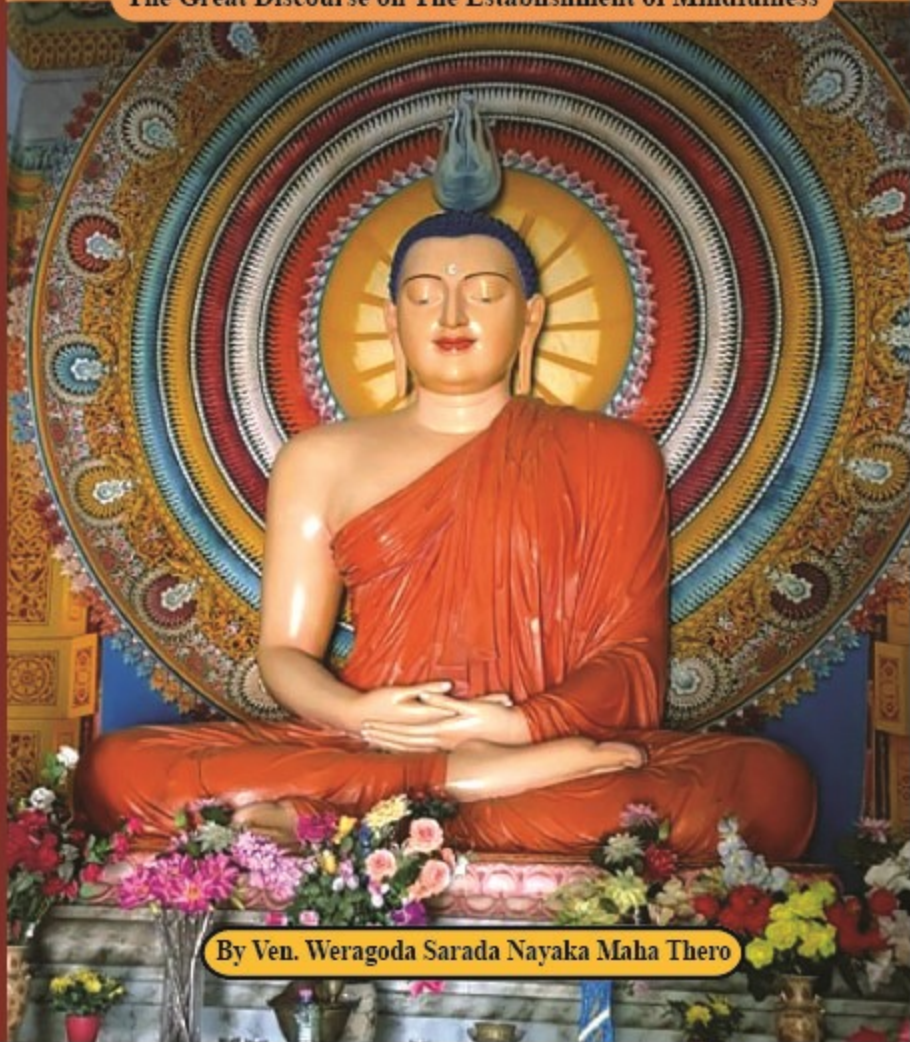


# ***Mahā Satipaṭṭhana Sutta***

The Great Discourse on The Establishment of Mindfulness



By Ven. Weragoda Sarada Nayaka Maha Thero



# **Mahā Satipaṭṭhāna Sutta**

*The Great Discourse on The  
Establishment of  
Mindfulness*

**By  
Ven. Weragoda Sarada  
Nayaka Maha Thero**



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Sutta recital by Ven. Weragoda Sarada Nayaka  
Maha Thero*



**“Sabba Dānaṃ Dhamma Dānaṃ Jināti”  
(The Gift of Truth Excels all other Gifts)**

**This Noble Discourse  
Maha Satipaṭṭhāna Sutta  
(The Great Discourse on the Establishment of  
Mindfulness) considered by scholars to be the  
most important work in the Palli Canon is  
sponsored by**

- **Chan Weng Kong,**
- **Koh Meng Soon,**
- **Chong Peng Er,**
- **Koh Xinci,**
- **Hoh Jiun Yuen in loving memory of late  
father Mr. Hoh Ah Kew & late mother-in-  
law Mdm. Aw Mooi Kee,**
- **Ang Lee Im in loving memory of late  
mother Mdm. Lim Lak & late father Mr.  
Ang Chin Chuan,**
- **Loving memory of late Asoka Seneviratna**

**May the Blessings of the Noble Triple Gem be  
shower good health, happiness and prosperity  
upon the sponsors.**

**Ven. Weragoda Sarada Nayaka Maha Thero  
20. 02. 2025**



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## MAHĀ SATIPAṬṬHĀNA SUTTA

The Great Discourse on  
The Establishment of Mindfulness

**Namo Tassa Bhagavato Arahato Sammā  
Sambuddhassa**

Honour to Him, the Blessed One, the worthy One, the  
fully Enlightened One.

**Evaṃ me sutam<sup>1</sup>: Ekaṃ samayaṃ bhagavā  
Kurūsu viharatī<sup>2</sup> Kammāssadammaṃ nāma  
Kurūnaṃ nigamo<sup>3</sup>, Tatra kho bhagavā bhikkhū  
āmantesi, bhikkhavo'ti Bhadante'ti te bhikkhū  
Bhagavato paccassosum Bhagavā etad'avoca.**

Thus, have I heard: Once the Blessed One was staying with  
the **Kuru** people at **Kammassadamma**, a market town of  
the **Kurus**. There the Blessed One addressed the monks,  
saying: “Monks” “Most Venerable Sir,” those monks  
respectfully responded to the Buddha. Then the Blessed  
One spoke thus;

**Ekāyano ayaṃ bhikkhave maggo<sup>4</sup>, sattānaṃ  
visuddhiyā<sup>5</sup> soka pariddavānaṃ samatikkamāya<sup>6</sup>,  
Dukkhadomanassānaṃ atthaṅgamāya<sup>7</sup>, ñāyassa  
adhigamāya<sup>8</sup>, Nibbānassa sacchikiriyāya<sup>9</sup>,  
Yadidaṃ cattāro satipaṭṭhānā<sup>10</sup>**

“Monks, this is the Only Way to the purification of beings, for the overcoming of grief and lamentation. For the eradication of pain and sadness for the gaining of the Right Method for the Realization of **Nibbāna**, namely, the Four-fold Establishment of Mindfulness.

**Katame cattāro<sup>11</sup>?**

What are the four?

**Idha<sup>12</sup> bhikkhave<sup>13</sup> bhikkhū kāye<sup>14</sup> kāyānupassī<sup>15</sup>  
vihārati, ātāpī<sup>16</sup> sampajāno<sup>17</sup> satimā<sup>18</sup> vineyya loke  
abhijjhādomanassaṃ<sup>19</sup>**

Monks, here a monk lives practising body contemplation in the body, ardent, clearly comprehending and mindful, having outgrown covetousness for and anguish about the world.

**Vedanāsu vedanānupassī<sup>20</sup> viharati ātāpī  
sampajāno satimā vineyya loke  
abhijjhādomanassaṃ**

He lives practising feeling contemplation in feelings, ardent, clearly comprehending, and mindful, having outgrown covetousness for and anguish about the world.

**Citte cittānupassī viharati ātāpī sampajāno satimā  
vineyya loke abhijjhādomanassaṃ,**

He lives practising mind-contemplation in the mind, ardent, clearly comprehending, and mindful, having outgrown covetousness for and anguish about the world.

**Dhammesu dhammānupassī viharati ātāpī sampajāno  
satimā vineyya loke abhiññhādomanassaṃ.**

He lives practising mental-object, contemplating in  
mental-objects, ardent, clearly comprehending and  
mindful, having outgrown covetousness for and anguish  
about the world.”

**Kāyānupassanā**  
Contemplation Of the Body

**Ānāpānasati Pabbāṃ**  
Mindfulness on breath

**Kathaṃca bhikkhave bhikkhū kāye kayānupassī  
viharati?**

“And monks, how does a monk live practising body-  
contemplation in the body?

**Idha bhikkhave bhikkhū, Arañṇagato vā<sup>21</sup>,  
rukkhamūlagato vā suñṇāgāragato vā Nisīdati  
pallaṅkaṃ ābhujitvā Ujuṃ kāyaṃ paṇidhāya  
Parimukhaṃ satim upatṭhapetvā**

Monks, herein, a monk having gone to the forest or to the  
root of a tree or to a vacant place, sits down in the cross-  
legged posture, then keeping his body erect,

**So sato’va assasati, sato passasati<sup>22</sup>**

he establishes mindfulness before him, and mindfully he  
breathes in and out.

**Dīghaṃ vā assasanto dīghaṃ assasāmī'ti pajānāti,  
Dīghaṃ vā passasanto dīghaṃ passasāmī'ti pajānāti<sup>23</sup>**

while breathing in a long breath, he knows I am  
breathing in a long breath or while breathing out a long  
breath, he knows, 'I am breathing out a long breath'

**Rassaṃ vā assasanto rassaṃ assasāmī'ti pajānāti  
Rassaṃ vā passasanto rassaṃ passasāmī'ti pajānāti**

while breathing in a short breath, he knows 'I am  
breathing in a short breath 'or while breathing out a short  
breath, he knows, 'I am breathing out a short breath;'

**Sabbakāya paṭisaṃvedī assasissāmī'ti sikkhati  
Sabbakāya paṭisaṃvedī passasissāmī'ti sikkhati<sup>24</sup>**

alertly aware of the whole breath-body 'I shall breathe  
in,' so he trains himself, alertly aware of the whole  
breath-body. I shall breathe out, so he trains himself.

**Passaṃbhayaṃ kāyasaṅkhāraṃ assasissāmī'ti  
sikkhati  
Passaṃbhayaṃ kāyasaṅkhāraṃ passasissāmī'ti  
sikkhati,**

Calming down the bodily function 'I shall breathe in,' so  
he trains himself; Calming down the bodily function 'I  
shall breathe out,' so he trains himself.

**Seyyathāpi, bhikkhave dakkho bhamakāro vā  
bhamakārantevāsī vā**

**Dīghaṃ vā añchanto dīghaṃ añchāmī'ti pajānāti.  
rassaṃ vā añchanto rassaṃ añchāmī'ti pajānāti,**

Monks, as a skilled turner or his apprentice while making a long turn, knows, 'I am making a long turn' or while making a short turn, knows, 'I am making a short turn.'

**Evam'eva kho, bhikkhave, bhikkhū  
Dīghaṃ vā assasanto dīghaṃ assasāmī'ti pajānāti,  
dīghaṃ vā passasanto dīghaṃ passasāmī'ti pajānāti,**

O Monks, in the same way,  
a monk while breathing in long, knows, 'I am breathing in long', or while breathing out long, knows, 'I am breathing out long',

**Rassaṃ vā assasanto rassaṃ assasāmī'ti pajānāti,  
rassaṃ vā passasanto rassaṃ passasāmī'ti pajānāti,**

while breathing in short, knows, 'I am breathing in short,'  
or while breathing out short, knows, 'I am breathing out short.'

**Sabbakāya paṭisaṃvedī assasissāmī'ti sikkhati,  
sabbakāya paṭisaṃvedī passasissāmī'ti sikkhati,**

Alertly aware of the whole breath-body, 'I shall breathe in,' so he trains himself. 'I shall breathe out,' so he trains himself.

**Passaṃbhayaṃ kāyaśāṅkhāraṃ  
assasissāmī'ti sikkhati<sup>25</sup>, passaṃbhayaṃ  
kāyaśāṅkhāraṃ passasissāmī'ti sikkhati,**

Calming down the bodily function (or breathing), ‘I shall breathe in,’ so he trains himself. ‘I shall breathe out,’ so he trains himself.

**Iti ajjhattaṃ vā kāye kāyānupassī viharati,<sup>26</sup>**  
**Bahiddhā vā kāye kāyānupassī viharati,<sup>27</sup>**  
**Ajjhattabhabhiddhā vā kāye kāyānupassī viharati,<sup>28</sup>**

Thus, he lives practising, internally body- contemplation in the body; or practising, externally body contemplation in the body; or practising, internally and externally, body-contemplation in the body;

**Samudayadhammānupassī vā kāyasmim viharati,<sup>29</sup>**  
**Vayadhammānupassī vā kāyasmim viharati,<sup>30</sup>**  
**Samudayavayadhammānupassī vā kāyasmim viharati,<sup>31</sup>**

Or he lives contemplating the arising of phenomena in the body; or he lives contemplating the passing away of phenomena in the body. or he lives contemplating the arising and passing away of phenomena in the body.

**Atthi kāyo’ti vā pan’assa sati paccupaṭṭhitā hoti,<sup>32</sup>**  
**Yāvadeva ñāṇamattāya patissatimattāya<sup>33</sup>, anissito ca viharati<sup>34</sup>, na ca kiñci loke upādiyati<sup>35</sup>**

Or the mindfulness that ‘There is only this is the body’ is now clearly established in him just enough for knowledge into reality (insight), and just enough for mindfulness, and he remains completely detached, clinging to nothing in the world.

**Evampi, bhikkhave, bhikkhū kāye kāyānupassī viharati.**

Monks, thus indeed, a monk lives practising body-contemplation in the body.

### **Iriyāpatha Pabbam**

Segment On Bodily Deportment

**Puna ca param bhikkhave, bhikkhū  
gacchanto vā gacchāmī'ti pajānāti<sup>36</sup>.  
ṭhito vā ṭhito'mhī'ti pajānāti,  
nisinno vā nisinno'mhī'ti pajānāti,  
sayāno vā sayāno'mhī'ti pajānāti.  
yathā yathā vā panassa kāyo paṇihito hoti tathā  
tathā naṃ pajānāti.**

“Again monks,  
when walking a monk knows, ‘I am walking’;  
or when standing he knows, ‘I am standing’;  
or when sitting he knows, ‘I am sitting’;  
or when lying down he knows, ‘I am lying down’;  
or in whatever position his body is he knows that position  
of the body.

**Iti ajjhattam vā kāye kāyānupassī viharati,  
Bahiddhā vā kāye kāyānupassī viharati,  
Ajjhattabhahiddhā vā kāye kāyānupassī viharati,**

Thus, he lives practising, internally body- contemplation in the body; or practising, externally body contemplation in the body; or practising, internally and externally, body- contemplation in the body;

**Samudayadhammānupassī vā<sup>37</sup> kāyasmim viharati,  
Vayadhammānupassī vā kāyasmim viharati,  
Samudayavayadhammānupassī vā kāyasmim  
viharati,**

Or he lives contemplating the arising of phenomena in the body; or he lives contemplating the passing away of phenomena in the body. or he lives contemplating the arising and passing away of phenomena in the body.

**Atthi kāyo'ti vā pan'assa sati paccupaṭṭhitā hoti,  
Yāvadeva ñāṇamattāya patissatimattāya, anissito ca  
viharati, na ca kiñci loke upādiyati,**

Or the mindfulness that 'There is only this is the body' is now clearly established in him just enough for knowledge into reality (insight), and just enough for mindfulness, and he remains completely detached, clinging to nothing in the world.

**Evampi, kho bhikkhave, bhikkhū kāye kāyānupassī  
viharati.**

Monks, thus indeed, a monk lives practising body- contemplation in the body.



## **Sampajañña Pabbam**

Mindfulness With Clear Comprehension

**Puna ca param, bhikkhave, bhikkhū,  
abhikkante paṭikkante sampajānakārī<sup>38</sup> hoti,  
Ālokite<sup>39</sup> vilokite sampajānakārī hoti,  
Sammiñjite pasārite<sup>40</sup> sampajānakārī hoti,  
Saṅghāṭipattacīvara dhāraṇe<sup>41</sup> sampajānakārī hoti,  
Asite pīte khāyite sāyite sampajānakārī hoti,  
Uccārapassāvakamme<sup>42</sup> sampajānakārī hoti,  
Gate ṭhite nisinne sutte jāgarite bhāsīte tuṇhībhave<sup>43</sup>  
sampajānakārī hoti,**

“Again monks, in walking forward and back, a monk practises clear comprehension;  
in looking at (object) and in looking elsewhere, he practises clear comprehension;  
in bending and stretching (his limbs), he practises clear comprehension;  
in wearing the inner and outer robes and in carrying the bowl, he practises clear comprehension;  
in eating, drinking, chewing and tasting, he practises clear comprehension;  
in answering calls of nature, he practises clear comprehension;  
in walking, standing, sitting, falling asleep, waking, speaking and being silent, he practises clear comprehension.

**Iti ajjhattam vā kāye kāyānupassī viharati,  
Bahiddhā vā kāye kāyānupassī viharati,**

**Ajjhattabhahiddhā vā kāye kāyānupassī viharati,**

Thus, he lives practising, internally body- contemplation in the body; or practising, externally body contemplation in the body; or practising, internally and externally, body-contemplation in the body;

**Samudayadhammānupassī vā kāyasmim viharati,  
Vayadhammānupassī vā kāyasmim viharati,  
Samudayavayadhammānupassī vā kāyasmim  
viharati,**

Or he lives contemplating the arising of phenomena in the body; or he lives contemplating the passing away of phenomena in the body. or he lives contemplating the arising and passing away of phenomena in the body.

**Atthi kāyo'ti vā pan'assa sati paccupaṭṭhitā hoti,  
yāvadeva ñāṇamattāya patissati mattāya, anissito ca  
viharati, na ca kiñci loke upādiyati,**

Or the mindfulness that 'There is only this is the body' is now clearly established in him just enough for knowledge into reality (insight), and just enough for mindfulness, and he remains completely detached, clinging to nothing in the world.

**Evampi, bhikkhave, bhikkhū kāye kāyānupassī  
viharati.**

Monks, thus indeed, a monk lives practising body-contemplation in the body.

**Paṭikkūla Manasikāra Pabbam**  
Reflection On Repulsiveness

**Puna ca param, bhikkhave, bhikkhū  
Imameva kāyaṃ uddham pādatalā  
Adho kesamatthakā tacapariyantam  
Pūram nānappakārassa asucino paccavekkhati,**

“Again monks, a monk contemplates upon this very body-  
from the soles of his feet up and from the crown of his head  
down, enclosed in skin and full of various impurities,

**Atthi imasmiṃ kāye**

in this manner, ‘There are in this body;

**Kesā, lomā, nakhā, dantā, taco,**

hairs of the head, hairs of the body, nails teeth, skin,

**Maṃsaṃ, nahārū, aṭṭhī, aṭṭhimiñja vakkam,**

flesh, sinews, bones, marrow, kidneys,

**hadayaṃ, yakanam, kilomakam, pihakam,  
papphāsam,**

heart, liver, diaphragm, spleen, lungs,

**Antam, antaṇam udariyam, karīsam,  
matthaluṇam,**

intestines, mesentery undigested food, excrement, brain,

**Pittaṃ, semhaṃ, pubbo, lohitaṃ, sedo, medo, assu,  
vasā, khelo**

bile, phlegm, pus, blood, sweat, fat, tears, serum, saliva,

**Siṅghānikā, lasikā, muttaṃ ti.**

mucus, synovial fluid and urine.

**Seyyathā'pi bhikkhave ubhato mukhā mūtoli  
Pūrā nānāvihitassa dhaññassa seyyathī'daṃ;  
Sālīnaṃ, vīhīnaṃ, muggānaṃ, māsānaṃ,  
tilānaṃ, taṇḍulānaṃ,**

Monks, even as there were a provision bag opened at both ends and filled with various kinds of grains such as hill rice, paddy, green gram, small bean sesamum, and dehusked rice,

**Tameṇaṃ cakkhumā puriso muñcitvā  
paccavekkheyya,  
Ime sālī, ime vīhī, ime muggā, ime māsā, ime tilā, ime  
taṇḍulā'ti.**

And a man with healthy eyes, having opened the bag, were to identify the contents thus, 'This is wheat (hill paddy), this is paddy, this is green gram, this is small bean, this is sesamum, this is dehusked rice'

**Evameva kho, bhikkhave bhikkhū**

**Imameva kāyaṃ uddhaṃ pādatalā adho  
kesamatthakā, taca pariyantaṃ pūraṃ  
nānappakārassa asucino paccavekkhati,**

Monks, even so, a monk reflects on this very body - from the soles of his feet up and from the crown of his head down, enclosed in skin and full of various impurities in this manner:

**Atthi imasmiṃ kāye**  
'There are in this body;

**Kesā, lomā, nakhā, dantā, taco,**  
hairs of the head, hairs of the body, nails, teeth, skin,

**Maṃsaṃ, nahāru, atṭhi, atṭhimijjā vakkhaṃ,**  
flesh, sinews, bones, marrow, kidneys,

**hadayaṃ, yakanāṃ, kilomakāṃ, pihakāṃ,  
papphāsaṃ,**  
heart, liver, diaphragm, spleen, lungs,

**Antaṃ, antagubaṃ, udariyaṃ karisaṃ,  
matthalungaṃ,**  
intestines, mesentery undigested food, excrement, brain

**Pittaṃ, semhaṃ, pubbo, lohitaṃ, sedo, medo assu,  
vasā, khelo,**  
bile, phlegm, pus, blood, sweat, fat, tears, serum, saliva,

**Singhanikā, lasikā, muttaṃ 'ti**  
mucus, synovial fluid and urine.

**Iti ajjhattaṃ vā kāye kāyānupassī viharati,  
Bahiddhā vā kāye kāyānupassī viharati,  
Ajjhatabbahiddhā vā kāye kāyānupassī viharati,**

Thus, he lives practising, internally body- contemplation in the body; or practising, externally body contemplation in the body; or practising, internally and externally, body-contemplation in the body;

**Samudayadhammānupassī vā kāyasmim viharati,  
Vayadhammānupassī vā kāyasmim viharati,  
Samudayavayadhammānupassī vā kāyasmim viharati,**

Or he lives contemplating the arising of phenomena in the body; or he lives contemplating the passing away of phenomena in the body. or he lives contemplating the arising and passing away of phenomena in the body.

**Atthi kāyo'ti vā pan'assa sati paccupaṭṭhitā hoti,  
Yāvadeva ñāṇamattāya patissatimattāya, anissito ca viharati, na ca kiñci loke upādiyati,**

Or the mindfulness that 'There is only this is the body' is now clearly established in him just enough for knowledge into reality (insight), and just enough for mindfulness, and he remains completely detached, clinging to nothing in the world.

**Evampi, bhikkhave, bhikkhū kāye kāyānupassī viharati.**

Monks, thus indeed, a monk lives practising body-contemplation in the body.

## **Dhātu Manasikāra Pabbam**

### **Reflection On Primary Elements**

**Puna ca param, bhikkhave, bhikkhū imameva kāyaṃ  
yathāñhiṭaṃ yathā paṇihitaṃ dhātuso paccavekkhati,**

“Again monks, a monk reflects upon this very body, in whatever manner it is placed or disposed, by way of its primary elements;

**Atthi imasmiṃ kāye paṭhavidhātu, āpodhātu,  
tejodhātu, vāyodhātu’ti**

‘There are in this body, the earth element, the water element, the fire element and the wind element.

**Seyyathā’pi bhikkhave dakkho goghātako vā  
goghātaka’ntevāsī vā gāviṃ vadhitvā  
cātummahāpathe bilaso paṭivibhajitvā nisinno assa,**

Monks, even as just as a skilled butcher or a butcher’s apprentice, having slaughtered a cow, separated into portions, were to be placed at the junction of four highways.

**Evameva kho bhikkhave, bhikkhū imameva kāyaṃ  
yathāñhiṭaṃ yathāpaṇihitaṃ dhātuso paccavekkhati,**

Just so, Monks, a monk reflects upon this very body, in whatever manner it is placed or disposed, by way of its primary elements:

**Atthi imasmiṃ kāye paṭhavidhātu, āpodhātu,  
tejodhātu, vāyodhātū'ti,**

There are in this body, the earth element, the water element, the fire element (and) the wind element.

**Iti ajjhattaṃ vā kāye kāyānupassī viharati,  
Bahiddhā vā kāye kāyānupassī viharati,**

**Ajjhattabhahiddhā vā kāye kāyānupassī viharati,**  
Thus, he lives practising, internally body- contemplation in the body; or practising, externally body contemplation in the body; or practising, internally and externally, body-contemplation in the body;

**Samudayadhammānupassī vā kāyasmīṃ viharati,  
Vayadhammānupassī vā kāyasmīṃ viharati,  
Samudayavayadhammānupassī vā kāyasmīṃ  
viharati,**

Or he lives contemplating the arising of phenomena in the body; or he lives contemplating the passing away of phenomena in the body. or he lives contemplating the arising and passing away of phenomena in the body.

**Atthi kāyo'ti vā pan'assa sati paccupaṭṭhitā hoti,  
Yāvadeva ñāṇamattāya patissatimattāya, anissito ca  
viharati, na ca kiñci loke upādiyati, Evampi,  
bhikkhave, bhikkhū kāye kāyānupassī viharati.**

Or the mindfulness that 'There is only this is the body' is now clearly established in him just enough for knowledge into reality (insight), and just enough for mindfulness, and he remains completely detached, clinging to nothing in the world. Monks, thus indeed, a monk lives practising body-contemplation in the body.



**Nava Sīvathika Pabbam**  
Nine Cemetery Contemplations

**Puna ca param, bhikkhave, bhikkhū seyyathā’pi passeyya  
sarīraṃ sīvathikāya chaḍḍitaṃ,  
Ekā’hamataṃ vā, dvī’hamataṃ vā, tī’hamataṃ vā  
uddhumātakam vinīlakam vipubbakajātaṃ;**

“Again monks, even as a monk were seeing a body (corpse),  
(which is) discarded in the dead for one day, or for two days,  
or for three days, swollen, ugly blue, (and) festering.

**So imameva kāyaṃ upasaṃharati, ayam’pi kho kāyo  
Evaṃ dhammo, evaṃ bhāvi, etaṃ anatīto’ti.**

Then if he were to reflect upon this and compare it with his own  
body thus: ‘This body of mine indeed is of the same nature, it  
will become as such, not being able to transcend this condition.

**Iti ajjhataṃ vā kāye kāyānupassī viharati,  
Bahiddhā vā kāye kāyānupassī viharati,  
Ajjhatabbahiddhā vā kāye kāyānupassī viharati,**

Thus, he lives practising, internally body- contemplation  
in the body; or practising, externally body contemplation  
in the body; or practising, internally and externally, body-  
contemplation in the body;

**Samudayadhammānupassī vā kāyasmim viharati,  
Vayadhammānupassī vā kāyasmim viharati,  
Samudayavayadhammānupassī vā kāyasmim  
viharati,**

Or he lives contemplating the arising of phenomena in the body; or he lives contemplating the passing away of phenomena in the body. or he lives contemplating the arising and passing away of phenomena in the body.

**Atthi kāyo'ti vā pan'assa sati paccupaṭṭhitā hoti,  
Yāvadeva ñāṇamattāya patissatimattāya, anissito ca  
viharati, na ca kiñci loke upādiyati,**

Or the mindfulness that 'There is only this is the body' is now clearly established in him just enough for knowledge into reality (insight), and just enough for mindfulness, and he remains completely detached, clinging to nothing in the world.

**Evampi, kho bhikkhave, bhikkhū kāye kāyānupassī  
viharati.**

Monks, thus indeed, a monk lives practising body-contemplation in the body.

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**Puna ca param, bhikkhave, bhikkhū seyyathā'pi  
passeyya sarīraṃ Sīvathikāya chaḍḍitaṃ,**

“Again monks, even as a monk were seeing a body (corpse), (which is) discarded in the cemetery

**Kākehi vā khajjamānaṃ,  
Gijjhehi vā khajjamānaṃ,  
Kulalehi vā khajjamānaṃ,  
Suvānehi vā khajjamānaṃ,**

**Sigālehi vā khajjamānaṃ,  
Vividhehi vā pāṇakajātehi khajjamānaṃ,**

being devoured by crows,  
being devoured by vultures,  
being devoured by hawks,  
being devoured by dogs,  
being devoured by jackals,  
or being devoured by various kinds of small creatures,

**So imameva kāyaṃ upasaṃharati, ayam’pi kho kāyo  
Evaṃ dhammo, evaṃ bhāvi, etaṃ anatīto’ti.**

Then if he were to reflect upon this and compare it with his own body thus: - ‘This body of mine indeed is of the same nature, it will become as such, not being able to transcend this condition.’

**Iti ajjhattaṃ vā kāye kāyānupassī viharati,  
Bahiddhā vā kāye kāyānupassī viharati,  
Ajjhattabhahiddhā vā kāye kāyānupassī viharati,**

Thus, he lives practising, internally body- contemplation in the body; or practising, externally body contemplation in the body; or practising, internally and externally, body- contemplation in the body;

**Samudayadhammānupassī vā kāyasmiṃ viharati,  
Vayadhammānupassī vā kāyasmiṃ viharati,  
Samudayavayadhammānupassī vā kāyasmiṃ  
viharati,**

Or he lives contemplating the arising of phenomena in the body; or he lives contemplating the passing away of phenomena in the body. or he lives contemplating the arising and passing away of phenomena in the body.

**Atthi kāyo'ti vā pan'assa sati paccupaṭṭhitā hoti,  
Yāvadeva ñāṇamattāya patissatimattāya, anissito ca  
viharati, na ca kiñci loke upādiyati,**

Or the mindfulness that 'There is only this is the body' is now clearly established in him just enough for knowledge into reality (insight), and just enough for mindfulness, and he remains completely detached, clinging to nothing in the world.

**Evampi, kho bhikkhave, bhikkhū kāye kāyānupassī  
viharati.**

Monks, thus indeed, a monk lives practising body-contemplation in the body.

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**Puna ca paraṃ, bhikkhave, bhikkhū seyyathā'pi  
passeyya sarīraṃ Sīvathikāya chaḍḍitaṃ,**

Again monks, even as a monk were seeing a body (corpse), (which is) discarded in the cemetery,

**Aṭṭhisañkhalikaṃ Samaṃsalohitaṃ  
nahārusambandhaṃ**

“Reduced to a skeleton, held together by the sinews with some flesh and blood adhering to it;

**So imameva kāyaṃ upasaṃharati, ayam’pi kho kāyo  
Evaṃ dhammo, evaṃ bhāvi, etaṃ anatīto’ti**

Then if he were to reflect upon this and compare it with his own body thus: ‘This body of mine indeed is of the same nature, it will become as such, not being able to transcend this condition.’

**Iti ajjhataṃ vā kāye kāyānupassī viharati,  
Bahiddhā vā kāye kāyānupassī viharati,  
Ajjhatabbahiddhā vā kāye kāyānupassī viharati,**

Thus, he lives practising, internally body- contemplation in the body; or practising, externally body contemplation in the body; or practising, internally and externally, body- contemplation in the body;

**Samudayadhammānupassī vā kāyasmim viharati,  
Vayadhammānupassī vā kāyasmim viharati,  
Samudayavayadhammānupassī vā kāyasmim  
viharati,**

Or he lives contemplating the arising of phenomena in the body; or he lives contemplating the passing away of phenomena in the body. or he lives contemplating the arising and passing away of phenomena in the body.

**Atthi kāyo’ti vā pan’assa sati paccupaṭṭhitā hoti,  
Yāvadeva ñāṇamattāya patissatimattāya, anissito ca  
viharati, na ca kiñci loke upādiyati,**

Or the mindfulness that ‘There is only this is the body’ is now clearly established in him just enough for knowledge

into reality (insight), and just enough for mindfulness, and he remains completely detached, clinging to nothing in the world.

**Evampi, kho bhikkhave, bhikkhū kāye kāyānupassī viharati.**

Monks, thus indeed, a monk lives practising body-contemplation in the body.

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**Puna ca paraṃ, bhikkhave, bhikkhū seyyathā’pi passeyya sarīraṃ Sīvathikāya chaḍḍitaṃ,**

“Again monks, even as a monk were seeing a body (corpse), (which is) discarded in the cemetery,

**Aṭṭhisañkhalikaṃ nimmaṃsalohitamakkhittaṃ nahāru sambandhaṃ**

reduced to a skeleton blood smeared but fleshless held together by the tendons;

**So imameva kāyaṃ upasaṃharati, ayam’pi kho kāyo Evaṃ dhammo, evaṃ bhāvi, etaṃ anatīto’ti**

Then if he were to reflect upon this and compare it with his own body thus: ‘This body of mine indeed is of the same nature, it will become as such, not being able to transcend this condition.

**Iti ajjhattaṃ vā kāye kāyānupassī viharati,  
Bahiddhā vā kāye kāyānupassī viharati,**

**Ajjhattabhahiddhā vā kāye kāyānupassī viharati,**

Thus, he lives practising, internally body- contemplation in the body; or practising, externally body contemplation in the body; or practising, internally and externally, body-contemplation in the body;

**Samudayadhammānupassī vā kāyasmim viharati,  
Vayadhammānupassī vā kāyasmim viharati,  
Samudayavayadhammānupassī vā kāyasmim  
viharati,**

Or he lives contemplating the arising of phenomena in the body; or he lives contemplating the passing away of phenomena in the body. or he lives contemplating the arising and passing away of phenomena in the body.

**Atthi kāyo'ti vā pan'assa sati paccupaṭṭhitā hoti,  
Yāvadeva ñāṇamattāya patissatimattāya, anissito ca  
viharati, na ca kiñci loke upādiyati,**

Or the mindfulness that 'There is only this is the body' is now clearly established in him just enough for knowledge into reality (insight), and just enough for mindfulness, and he remains completely detached, clinging to nothing in the world.

**Evampi, kho bhikkhave, bhikkhū kāye kāyānupassī  
viharati.**

Monks, thus indeed, a monk lives practising body-contemplation in the body.

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**Puna ca paraṃ, bhikkhave, bhikkhū seyyathā’pi  
passeyya sarīraṃ Sīvathikāya chaḍḍitaṃ,**

“Monks, again, even as a monk were seeing a body  
(corpse) (which is) discarded in the cemetery,

**Aṭṭhisañkhalikaṃ, apagatamaṃsalohitaṃ, nahāru  
sambandhaṃ,**

reduced to a skeleton, completely void of flesh and blood,  
held together by the tendons

**So imameva kayāṃ upasaṃharati, ayam’pi kho kayo  
Evaṃ dhammo, evaṃ bhāvi, etaṃ anatīto’ti**

Then if he were to reflect upon this and compare it with  
his own body thus:- ‘This body of mine indeed is of the  
same nature, it will become as such, not being able to  
transcend this condition.’

**Iti ajjhattaṃ vā kāye kāyānupassī viharati,  
Bahiddhā vā kāye kāyānupassī viharati,  
Ajjhattabhahiddhā vā kāye kāyānupassī viharati,**

Thus, he lives practising, internally body- contemplation  
in the body; or practising, externally body contemplation  
in the body; or practising, internally and externally, body-  
contemplation in the body;

**Samudayadhammānupassī vā kāyasmiṃ viharati,  
Vayadhammānupassī vā kāyasmiṃ viharati,  
Samudayavayadhammānupassī vā kāyasmiṃ  
viharati,**



Or he lives contemplating the arising of phenomena in the body; or he lives contemplating the passing away of phenomena in the body. or he lives contemplating the arising and passing away of phenomena in the body.

**Atthi kāyo'ti vā pan'assa sati paccupaṭṭhitā hoti,  
Yāvadeva ñāṇamattāya patissatimattāya, anissito ca  
viharati, na ca kiñci lōke upādiyati,**

Or the mindfulness that 'There is only this is the body' is now clearly established in him just enough for knowledge into reality (insight), and just enough for mindfulness, and he remains completely detached, clinging to nothing in the world.

**Evampi, kho bhikkhave, bhikkhū kāye kāyānupassī  
viharati.**

Monks, thus indeed, a monk lives practising body-contemplation in the body.

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**Puna ca param, bhikkhave, bhikkhū seyyathāpi  
passeyya sarīraṃ Sīvathikāya chaḍḍitaṃ**

“Monks, again, even as a monk were seeing a body (corpse) (which is) discarded in the cemetery,

**Aṭṭhikāni apagata nahāru sambandhāni  
Disāvidisāsu-vikkhittāni,  
Aññena hatthaṭṭhikaṃ, aññena pādaṭṭhikaṃ,  
Aññena jaṅghaṭṭhikaṃ, aññena ūraṭṭhikaṃ,**

**Aññena kaṭiṭṭhikaṃ, aññena piṭṭhikaṇṭakaṭṭhikaṃ,  
Aññena phāsukaṭṭhikaṃ, aññena uraṭṭhikaṃ,  
Aññena bāhuṭṭhikaṃ, aññena aṃsaṭṭhikaṃ,  
Aññena gīvaṭṭhikaṃ, aññena hanuṭṭhikaṃ,  
Aññena dantaṭṭhikaṃ, aññena sīsakaṭṭhikaṃ.**

reduced to loose bones without tendons held together  
scattered in all directions  
here bones of the hand, here bones of the foot,  
here bones of the shin, here bones of the thigh,  
here bones of the pelvis (hips), here bones of the spine,  
here bones of the rib, here bones of the chest,  
here bones of the arm, here bones of the shoulder,  
here bones of the neck, here bones of the chin,  
here bones of the teeth, here bones of the skull.

**So imameva kāyaṃ upasaṃharati, ayam’pi kho kāyo  
Evaṃ dhammo, evaṃ bhāvi, etaṃ anaṭṭo’ti**

Then if he were to reflect upon this and compare it with  
his own body thus: ‘This body of mine indeed is of the  
same nature. It will become as such, not being able to  
transcend this condition.’

**Iti ajjhataṃ vā kāye kāyānupassī viharati,  
Bahiddhā vā kāye kāyānupassī viharati,  
Ajjhatabbahiddhā vā kāye kāyānupassī viharati,**

Thus, he lives practising, internally body- contemplation  
in the body; or practising, externally body contemplation  
in the body; or practising, internally and externally, body-  
contemplation in the body;

**Samudayadhammānupassī vā kāyasmim viharati,  
Vayadhammānupassī vā kāyasmim viharati,  
Samudayavayadhammānupassī vā kāyasmim  
viharati,**

Or he lives contemplating the arising of phenomena in the body; or he lives contemplating the passing away of phenomena in the body. or he lives contemplating the arising and passing away of phenomena in the body.

**Atthi kāyo'ti vā pan'assa sati paccupaṭṭhitā hoti,  
Yāvadeva nāṇamattāya patissatimattāya, anissito ca  
viharati, na ca kiñci loka upādiyati,**

Or the mindfulness that 'There is only this is the body' is now clearly established in him just enough for knowledge into reality (insight), and just enough for mindfulness, and he remains completely detached, clinging to nothing in the world.

**Evampi, kho bhikkhave, bhikkhū kāye kāyānupassī  
viharati.**

Monks, thus indeed, a monk lives practising body-contemplation in the body.

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**Puna ca param, bhikkhave, bhikkhū seyyathāpi  
passeyya sarīraṃ Sīvathikāya chaḍḍitaṃ,  
“Monks, again, even as a monk were seeing a body  
(corpse), (which is) discarded in the cemetery,**

**Aṭṭhikani, setāni saṅkhavaṇṇū'panibhāni,**

reduced to loose bones bleached to the colour of shell-  
white

**So imameva kāyaṃ upasaṃharati, ayam'pi kho kāyo  
Evaṃ dhammo, evaṃ bhāvi, etaṃ anatīto'ti**

Then if he were to reflect upon this and compare it with  
his own body thus: 'This body of mine indeed is of the  
same nature. It will become as such, not being able to  
transcend this condition.'

**Iti ajjhattaṃ vā kāye kāyānupassī viharati,  
Bahiddhā vā kāye kāyānupassī viharati,  
Ajjhatabbahiddhā vā kāye kāyānupassī viharati,**

Thus, he lives practising, internally body- contemplation  
in the body; or practising, externally body contemplation  
in the body; or practising, internally and externally, body-  
contemplation in the body;

**Samudayadhammānupassī vā kāyasmiṃ viharati,  
Vayadhammānupassī vā kāyasmiṃ viharati,  
Samudayavayadhammānupassī vā kāyasmiṃ  
viharati,**

Or he lives contemplating the arising of phenomena in the  
body; or he lives contemplating the passing away of  
phenomena in the body. or he lives contemplating the  
arising and passing away of phenomena in the body.

**Atthi kāyo'ti vā pan'assa sati paccupaṭṭhitā hoti,  
Yāvadeva ñāṇamattāya patissatimattāya, anissito ca  
viharati, na ca kiñci loke upādiyati,**

Or the mindfulness that 'There is only this is the body' is now clearly established in him just enough for knowledge into reality (insight), and just enough for mindfulness, and he remains completely detached, clinging to nothing in the world.

**Evampi, kho bhikkhave, bhikkhū kāye kāyānupassī  
viharati.**

Monks, thus indeed, a monk lives practising body-contemplation in the body.

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**Puna ca param, bhikkhave, bhikkhū seyyathāpi  
passeyya sarīraṃ Sīvathikāya chaḍḍitaṃ**

“Monks, again, even as a monk were seeing a body (corpse) (which is) discarded in the cremation ground

**Aṭṭhikāni, puñjakitāni, terovassikāni**

reduced to bones, lying in scattered heaps, over a year old

**So imameva kāyaṃ upasaṃharati, ayam'pi kho kāyo  
Evaṃ dhammo, evaṃ bhāvi, etaṃ anatīto'ti**

Then if he were to reflect upon this and compare it with his own body thus: ‘This body of mine indeed is of the same nature. It will become as such, not being able to transcend this condition.

**Iti ajjhattaṃ vā kāye kāyānupassī viharati,  
Bahiddhā vā kāye kāyānupassī viharati,  
Ajjhatabhahiddhā vā kāye kāyānupassī viharati,**

Thus, he lives practising, internally body- contemplation in the body; or practising, externally body contemplation in the body; or practising, internally and externally, body-contemplation in the body;

**Samudayadhammānupassī vā kāyasmim viharati,  
Vayadhammānupassī vā kāyasmim viharati,  
Samudayavayadhammānupassī vā kāyasmim  
viharati,**

Or he lives contemplating the arising of phenomena in the body; or he lives contemplating the passing away of phenomena in the body. or he lives contemplating the arising and passing away of phenomena in the body.

**Atthi kāyo’ti vā pan’assa sati paccupaṭṭhitā hoti,  
Yāvadeva ñāṇamattāya patissatimattāya, anissito ca  
viharati, na ca kiñci loke upādiyati,**

Or the mindfulness that ‘There is only this is the body’ is now clearly established in him just enough for knowledge into reality (insight), and just enough for mindfulness, and

he remains completely detached, clinging to nothing in the world.

**Evampi, kho bhikkhave, bhikkhū kāye kāyānupassī viharati.**

Monks, thus indeed, a monk lives practising body-contemplation in the body.

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**Puna ca paraṃ bhikkhave bhikkhū seyyathāpi  
passeyya sarīraṃ Sīvathikāya chaḍḍitaṃ**

“Monks, again, even as a monk were seeing a body (corpse), (which is) discarded in the cemetery,

**Aṭṭhikāni, pūtīni cuṇṇakajātāni**

reduced to rotted bones, crumbling into powder,

**So imameva kāyaṃ upasaṃharati, ayam’pi kho kāyo  
Evaṃ dhammo, evaṃ bhāvi, etaṃ anatīto’ti**

Then if he were to reflect upon this and compare it with his own body thus: ‘This body of mine indeed is of the same nature, it will become as such, not being able to transcend this condition.

**Iti ajjhattaṃ vā kāye kāyānupassī viharati,  
Bahiddhā vā kāye kāyānupassī viharati,  
Ajjhatabhahiddhā vā kāye kāyānupassī viharati,**

Thus, he lives practising, internally body- contemplation in the body; or practising, externally body contemplation in the body; or practising, internally and externally, body-contemplation in the body;

**Samudayadhammānupassī vā kāyasmim viharati,  
Vayadhammānupassī vā kāyasmim viharati,  
Samudayavayadhammānupassī vā kāyasmim  
viharati,**

Or he lives contemplating the arising of phenomena in the body; or he lives contemplating the passing away of phenomena in the body. or he lives contemplating the arising and passing away of phenomena in the body.

**Atthi kāyo'ti vā pan'assa sati paccupaṭṭhitā hoti,  
Yāvadeva nāṇamattāya paṭissatimattāya, anissito ca  
viharati, na ca kiñci loke upādiyati,**

Or the mindfulness that 'There is only this is the body' is now clearly established in him just enough for knowledge into reality (insight), and just enough for mindfulness, and he remains completely detached, clinging to nothing in the world.

**Evampi, kho bhikkhave, bhikkhū kāye kāyānupassī  
viharati.**

Monks, thus indeed, a monk lives practising body-contemplation in the body.

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# VEDANĀNUPASSANĀ

## Contemplation On Feeling

**Kathañca, bhikkhave, bhikkhū vedanāsu  
vedanānupassī viharati?**

“And Monks, how does a monk live practising feeling-  
contemplation in feelings?”

**Idha, bhikkhave bhikkhū**

Monks, herein, a monk

**Sukhaṃ vedanaṃ<sup>44</sup> vediyamāno, sukhaṃ vedanaṃ  
vediyāmī’ti pajānāti.**

when experiencing a pleasant feeling, knows, ‘I am  
experiencing a pleasant feeling’

**Dukkhaṃ vedanaṃ vediyamāno, dukkhaṃ vedanaṃ  
vediyāmī’ti pajānāti.**

or when experiencing a painful feeling, knows ‘I am  
experiencing a painful feeling’;

**Adukkhamasukhaṃ vedanaṃ vediyamāno,  
adukkhmasukhaṃ vedanaṃ vediyāmī’ti pajānāti.**

or when experiencing a neutral feeling, knows, ‘I am  
experiencing a neutral feeling.’

**Samisaṃ vā sukhaṃ vedanaṃ vediyamāno, sāmisaṃ  
sukhaṃ vedanaṃ vediyāmi'ti pajānāti.**

or when experiencing a pleasant feeling, connected with  
sensual things he knows, 'I am experiencing a pleasant  
feeling connected with sensual things;'

**Nirāmisam vā sukhaṃ vedanaṃ vediyamāno,  
nirāmisam sukhaṃ vedanaṃ vediyāmi'ti pajānāti.**

or when experiencing a pleasant feeling connected with  
spiritual things he knows, 'I am experiencing a pleasant  
feeling connected with spiritual things;'

**Sāmisaṃ vā dukkhaṃ vedanaṃ vediyamāno,  
sāmisaṃ dukkhaṃ vedanaṃ vediyāmi'ti pajānāti,**

or when experiencing a painful feeling connected with  
sensual things he knows, 'I am experiencing a painful  
feeling connected with sensual things;'

**Nirāmisam vā dukkhaṃ vedanaṃ vediyamāno,  
nirāmisam dukkhaṃ vedanaṃ vediyāmi'ti pajānāti;**

or when experiencing a painful feeling, connected with  
spiritual things he knows, 'I am experiencing a painful  
feeling connected with spiritual things;'

**Sāmisaṃ vā adukkhamasukhaṃ vedanaṃ  
vediyamāno, sāmisaṃ adukkhamasukhaṃ, vedanaṃ  
vediyāmi'ti pajānāti;**

or when experiencing a neutral feeling, connected with sensual things he knows, ‘I am experiencing a neutral feeling connected with sensual things;’

**Nirāmisam vā adukkhamasukham vedanam  
vediyamāno, nirāmisam adukkhamasukham  
vedanam vediyāmī’ti pajānāti;**

or when experiencing a neutral feeling connected with spiritual things he knows, ‘I am experiencing a neutral feeling connected with spiritual things;’

**Iti ajjhataṃ vā vedanāsu vedanānupassī viharati,  
Bahiddhā vā vedanāsu vedanānupassī viharati,  
Ajjhatabahiddhā vā vedanāsu vedanānupassī  
viharati,**

Thus he lives practising, internally, feeling-contemplation in feelings;

or practising, externally, feeling contemplation in feelings;

or practising, internally and externally feeling-contemplation in feelings;

**Samudayadhammānupassī vā vedanāsu viharati,  
Vayadhammanupassī vā vedanāsu viharati,  
Samudayavayadhammānupassī vā vedanāsu viharati,**

or he lives contemplating the arising of phenomena in the feelings;

or he lives contemplating the passing away of phenomena in the feelings; or he lives contemplating the arising and passing away of phenomena in the feelings;

**Atthi vedanā'ti vā pan'assa sati paccupaṭṭhitā hoti**

or the mindfulness that 'There is only this the feeling' is now clearly established in him

**Yavādeva ñāṇamattāya patissatimattāya anissito ca viharati, na ca kiñci loka upādiyati,**

just enough for knowledge into reality (insight) and just enough for mindfulness, and he remains completely detached, clinging to nothing in the world.

**Evam kho bhikkhave bhikkhū vedanāsu vedanānupassī viharati.**

Monks, thus indeed, a monk lives practising feeling-contemplation in the feelings."

## **CITTĀNUPASSANĀ**

Contemplation On Mind

**Kathaṇca bhikkhave, bhikkhū citte cittānupassī viharati?**

"And monks, how does a monk live practising mind-contemplation in the mind?

**Idha bhikkhave, bhikkhū**

Monks, herein, a monk

**Sarāgaṃ vā cittaṃ, sarāgaṃ cittaṃ'ti pajānāti,  
vītarāgaṃ vā cittaṃ, vītarāgaṃ cittaṃ'ti pajānāti,**

knows the lust-affected mind, as lust affected; or he knows  
the lust-free mind, as lust free

**Sadosaṃ vā cittaṃ, sadosaṃ cittaṃ'ti pajānāti,  
vītadosaṃ vā cittaṃ, vītadosaṃ cittaṃ'ti pajānāti,**

or he knows the hate-affected mind, as hate-affected; or  
he knows the hate-free mind, as hate-free;

**Samohaṃ vā cittaṃ, samohaṃ cittaṃ'ti pajānāti,  
vītamohaṃ vā cittaṃ, vītamohaṃ cittaṃ'ti pajānāti,**

or he knows the delusion-affected mind as delusion-  
affected. He knows the delusion-free mind, as delusion-  
free;

**Saṅkhittaṃ vā cittaṃ, saṅkhittaṃ cittaṃ'ti pajānāti,  
vikkhittaṃ vā cittaṃ, vikkhittaṃ cittaṃ'ti pajānāti,**

or he knows the contracted state of mind, as contracted;  
or he knows the distracted state of mind as distracted;

**Mahaggataṃ vā cittaṃ, mahaggataṃ cittaṃ'ti pajānāti,  
amahaggataṃ vā cittaṃ, amahaggataṃ cittaṃ'ti  
pajānāti,**

or he knows the developed state of mind as developed; or  
he knows the undeveloped state of mind, as undeveloped;

**Sauttaraṃ vā cittaṃ, sauttaraṃ cittaṃ'ti pajānāti,  
anuttaraṃ vā cittaṃ anuttaraṃ cittaṃ'ti pajānāti,**

or he knows the surpassable state of mind, as surpassable;  
or he knows the unsurpassable state of mind, as  
unsurpassable;

**Samāhitaṃ vā cittaṃ samāhitaṃ cittaṃ'ti pajānāti,  
asamāhitaṃ vā cittaṃ asamāhitaṃ cittaṃ'ti pajānāti,**

or he knows the concentrated state of mind, as  
concentrated; or he knows the unconcentrated state of  
mind, as unconcentrated;

**Vimuttaṃ vā cittaṃ vimuttaṃ cittaṃ'ti pajānāti,  
avimuttaṃ vā cittaṃ, avimuttaṃ cittaṃ'ti pajānāti,**

or he knows the free mind, as freed; or he knows the  
unfreed mind, as unfreed.

**Iti ajjhataṃ vā citte cittaṇupassī viharati,  
Bahiddhā vā citte cittaṇupassī viharati,  
Ajjhatabhiddhā vā citte cittaṇupassī viharati,**

Thus, he lives practising, internally, mind-contemplation  
in the mind; or practising, externally, mind contemplation  
in the mind; or practising, internally and externally, mind-  
contemplation in the mind;

**Samudayaḍhamṇupassī vā cittasmiṃ viharati,  
Vayaḍhamṇupassī vā cittasmiṃ viharati,**

**Samudayavayadhammānupassī vā cittasmiṃ  
viharati.**

or he lives contemplating the arising of phenomena in the mind; or he lives contemplating the passing away of phenomena in the mind; or he lives contemplating the arising and passing away of phenomena in the mind.

**Atthi cittaṇ'ṭi vā paṇ'assa sati paccupaṭṭhitā hoti,**

or the mindfulness that 'There is only this the mind 'is now clearly established in him;

**Yāvadeva ñāṇamattāya patissatimattāya anissito ca  
viharati, na ca kiñci loke upādiyati,**

just enough for knowledge into reality (insight) and just enough for mindfulness, and he remains completely detached, clinging to nothing in the world.'

**Evam kho bhikkhave bhikkhū citte cittānupassī  
viharati.**

Monks, thus indeed, a monk lives practising mind-contemplation in the mind."



# **DHAMMĀNUPASSANĀ**

Contemplation On Mind-Objects

**Nīvaraṇa Pabbam**  
Five Mental Hindrances

**Kathaṇca, bhikkhave, bhikkhū dhammesu  
dhammānupassī viharati**

“And Monks, how does a monk live practising mental-object-contemplation in the mental-objects?

**Idha, bhikkhave, bhikkhū dhammesu  
dhammānupassī viharati pañcasu nīvaraṇesu**

Monks, herein, a monk lives practising mental-object contemplation in mental objects of the five mental hindrances.

**Kathaṇca, bhikkhave, bhikkhū dhammesu  
dhammānupassī viharati, pañcasu nīvaraṇesu?**

And Monks, how does a monk live practising mental-object contemplation in mental-objects of the five mental hindrances?

**Idha bhikkhave bhikkhū  
Santam vā ajjhataṃ kāmacchandaṃ<sup>45</sup> atthi me  
ajjhataṃ kāmacchando’ti pajānāti, asantam vā  
ajjhataṃ kāmacchandaṃ natthi me ajjhataṃ  
kāmacchando’ti pajānāti,**



Monks, herein, a monk when sensual desire is present within, the monk knows, ‘There is sensual desire in me’ or when sensual desire is absent within, he knows, ‘There is no sensual desire in me’

**Yathā ca anuppannassa kāmacchandassa uppādo  
hoti, tañca pajānāti, yathā ca uppannassa  
kāmacchandassa pahānaṃ hoti, tañca pajānāti,**

he knows how the arising of a non arisen sensual desire comes to be; he knows how the discarding of an already arisen sensual desire comes to be;

**Yathā ca pahīnassa kāmacchandassa, āyatim  
anuppādo hoti, tañca pajānāti,**

and he knows how the non-arising in the future of a discarded sensual desire comes to be;

**Santaṃ vā ajjhattaṃ vyāpadaṃ<sup>46</sup>, atthi me ajjhattaṃ  
vyāpādo’ti pajānāti, asantaṃ vā ajjhattaṃ vyāpadaṃ  
natthi me ajjhattaṃ vyāpādo’ti pajānāti,**

When ill-will is present within, the monk knows, ‘There is ill-will in me,’ or when ill-will is absent within, he knows, ‘There is no ill-will in me,’

**Yathā ca anuppannassa vyāpadassa uppādo hoti,  
tañca pajānāti, yathā ca uppannassa vyāpadassa  
pahānaṃ hoti, tañca pajānāti,**

he knows how the arising of a non arisen ill-will comes to be; he knows how the discarding of an already arisen ill-will comes to be;

**Yathā ca pahīnassa vyāpādassa āyatiṃ anuppādo  
hoti, tañca pajānāti,**

and he knows how the non-arising in the future of a discarded ill-will comes to be;

**Santaṃ vā ajjhataṃ thīnamiddhaṃ<sup>47</sup>, atthi me  
ajjhataṃ thīnamiddhaṃ'ti pajānāti, asantaṃ vā  
ajjhataṃ thīnamiddhaṃ, natthi me ajjhataṃ  
thīnamiddhaṃ'ti pajānāti,**

When sloth and torpor are present within, the monk knows, 'There is sloth and torpor in me', or when sloth and torpor are absent within, he knows, 'There is no sloth and torpor in me';

**Yathā ca anuppannassa thīnamiddhassa uppādo hoti,  
tañca pajānāti, yathā ca uppannassa thīnamiddhassa  
pahānaṃ hoti, tañca pajānāti,**

he knows how the arising of a non arisen sloth and torpor comes to be; he knows how the discarding of an already arisen sloth and torpor comes to be;

**Yathā ca pahīnassa thīnamiddhassa āyatiṃ anuppādo  
hoti, tañca pajānāti,**

and he knows how the non-arising in the future of the discarded sloth and torpor comes to be.

**Santaṃ vā ajjhataṃ uddhacca kukkuccaṃ<sup>48</sup>, atthi  
me ajjhataṃ uddhaccakukkuccaṃ'ti pajānāti,  
Asantaṃ vā ajjhataṃ uddhacca kukkuccaṃ, natthi  
me ajjhataṃ uddhacca-kukkuccaṃ'ti pajānāti,**

When restlessness and worry are present within, the monk knows, 'There is restlessness and worry in me';  
or when restlessness and worry are absent, he knows,  
'There is no restlessness and worry in me;'

**Yathā ca anuppannassa uddhacca kukkucassa  
uppādo hoti, tañca pajānāti, Yathā ca uppannassa  
uddhacca kukkucassa pahānaṃ hoti, tañca pajānāti,**

he knows how the arising of a non-risen restlessness and  
worry comes to be; he knows how the discarding of an  
already arisen restlessness and worry comes to be;

**Yathā ca pahīnassa uddhacca kukkucassa āyatiṃ  
anuppādo hoti tañca pajanati,**

and he knows how the non-arising in the future of the  
discarded restlessness and worry comes to be.

**Santaṃ vā ajjhataṃ vicikicchā<sup>49</sup>, atthi me  
ajjhataṃ vicikicchā'ti pajānāti,  
asantaṃ vā ajjhataṃ vicikiccaṃ, natthi me  
ajjhataṃ vicikicchā'ti pajānāti,**

When doubt is present within, the monk knows, 'There is  
doubt in me,' or when doubt is absent within, he knows,  
'There is no doubt in me,'

**Yathā ca anuppannāya vicikicchāya uppādo hoti,  
tañca pajānāti, yathā ca uppannāya vicikicchāya  
pahānaṃ hoti, tañca pajānāti,**

he knows how the arising of a non arisen doubt comes to be; he knows how the discarding of an already arisen doubt comes to be

**Yathā ca pahīnāya vicikicchāya āyatiṃ anupādo  
hoti, tañca pajānā ti,**

and he knows how the non-arising in the future of the discarded doubt comes to be.

**Iti ajjhataṃ vā dhammesu dhammānupassī viharati,  
Bahiddhā vā dhammesu dhammānupassī viharati,  
Ajjhatabhiddhā vā dhammesu dhammānupassī  
viharati,**

Thus, he lives practising, internally, mental-object contemplation in mental objects; or practising, externally, mental-object contemplation in mental-objects; or practising, internally and externally, mental-object contemplation in mental-objects;

**Samudayadhammānupassī vā dhammesu viharati,  
Vayadhammānupassī vā dhammesu viharati,  
Samudayavayadhammānupassī vā dhammesu  
viharati, atthi dhammā'ti vā panassa sati  
paccupaṭṭhitā hoti,**

or he lives contemplating the arising of phenomena in the mental-objects; or he lives contemplating the passing away of phenomena in the mental objects; or he lives contemplating the arising and passing away of phenomena in the mental- objects; or the mindfulness that ‘There is only this the mental-object’ is now clearly established in him,

**Yāvadeva ñaṇamattāya patissatimattāya anissito ca viharati, na ca kiñci loke upādiyati,**

just enough for knowledge (into reality) and just enough for mindfulness, and he remains completely detached, clinging to nothing in the world.’

**Evampi kho bhikkhave, bhikkhū dhammesu dhammānupassī viharati pañcasu nīvaraṇesu.**

Monks, thus indeed, a monk lives practising mental-object-contemplation in mental-objects of the five mental hindrances.”

### **Pañcūpādānakkhandha Pabbam**

The Five Aggregates of Clinging

**Puna ca param, bhikkhave, bhikkhū dhammesu dhammānupassī viharati, pañcasu upādānakkhandhesu,**

“Monks, again, a monk lives practising mental-object-contemplation in mental objects of the five aggregates of clinging.

**Kathañca bhikkhave, bhikkhū dhammesu  
dhammānupassī viharati pañcasu  
upādānakkhandhesu?**

And, how does a monk live practising mental-objects contemplation of the five aggregates of clinging?

**Idha, bhikkhave, bhikkhū  
iti rūpaṃ,  
iti rūpassa samudayo,  
iti rūpassa atthaṅgamo**

Monks, herein, a monk reflects:  
‘Thus is corporeality (material form),  
thus is the arising of corporeality (and)  
thus the passing away of corporeality’;

**Iti vedanā,  
iti vedanāya samudayo,  
iti vedanāya atthaṅgamo**

he reflects: ‘Thus is feeling,  
thus is the arising of feeling (and)  
thus, the passing away of feeling’

**Iti saññā,  
iti saññāya samudayo,  
iti saññāya atthaṅgamo**

he reflects: ‘Thus is perception,  
thus is the arising of perception and  
thus the passing away of perception’

**Iti saṅkhārā  
iti saṅkhārānaṃ samudayo,  
iti saṅkhārānaṃ atthaṅgamo**

he reflects: ‘Thus are mental formations,  
thus are the arising of mental formations, and  
thus, is passing away of mental formations’

**Iti viññāṇaṃ,  
iti viññāṇassa samudayo,  
iti viññāṇassa atthaṅgamo,**

he reflects: Thus, is consciousness,  
thus is the arising of consciousness and  
thus, the passing away of consciousness’.

**Iti ajjhataṃ vā dhammesu dhammānupassī viharati,**

Thus, he lives practising, internally, mental-object  
contemplation in mental objects;

**Bahiddhā vā dhammesu dhammānupassī viharati,**

or practising, externally, mental-object contemplation in  
mental-objects;

**Ajjhattabahiddhā vā dhammesu dhammānupassī  
viharati,**

or practising, internally and externally, mental-object contemplation in mental-objects;

**Samudayadhammānupassī vā dhammesu viharati,  
Vayadhammānupassī vā dhammesu viharati,  
Samudayavayadhammānupassī vā dhammesu  
viharati,**

or he lives contemplating the arising of phenomena in the mental-objects;

or he lives contemplating the passing away of phenomena in the mental objects;

or he lives contemplating the arising and passing away of phenomena in the mental- objects;

**Atthi dhammā'ti vā panassa sati paccupaṭṭhitā hoti,**

or the mindfulness that 'There is only this the mental-object' is now clearly established in him,

**Yāvadeva ñaṇamattāya patissatimattāya anissito ca  
viharati, na ca kiñci loke upādiyati,**

just enough for knowledge (into reality) and just enough for mindfulness, and he remains completely detached, clinging to nothing in the world.'

**Evampi kho bhikkhave, bhikkhū dhammesu  
dhammānupassī viharati pañcasupādānakkhandhesu**  
Monks, thus indeed, a monk lives practising mental-object-contemplation in mental-objects of the five mental hindrances."



**Cha Ajjhattika Bahiddhāyatana Pabbam**  
The Six Internal and External Sense Bases

**Puna ca param, bhikkhave, bhikkhu dhammesu  
dhammānupassī viharati chasu ajjhattika-bāhiresu  
āyatanesu,**

“Monks, again, a monk lives practising mental-object contemplation in mental objects of the six internal and the six external sense bases.

**Kathañca, bhikkhave, bhikkhū dhammesu  
dhammānupassī viharati chasu ajjhattika-bāhiresu  
āyatanesu?**

And how does a monk live practising mental-object contemplation in mental objects of the six internal and the six external sense bases?

**Idha, bhikkhave, bhikkhū cakkhuñca pajānāti, rūpe  
ca pajānāti, yañca tadubhayam paṭicca uppajjati  
saññojanam, tañca pajānāti,  
Yathā ca anuppannassa saññojanassa uppādo hoti,  
tañca pajānāti,  
Yathā ca uppannassa saññojanassa pahānam hoti,  
tañca pajānāti,  
Yathā ca pahīnassa saññojanassa āyatim anuppādo  
hoti tañca pajānāti,**

Monks, herein a monk knows the eye; he knows the visible forms; and he knows the fetter that arises based upon the interaction of both (eye and forms);

he knows how the arising of the non arisen fetter comes to be;  
he knows how the discarding of the already arisen fetter comes to be;  
and he knows how the non-arising in the future of the discarded fetter comes to be.

**Sotañca pajānāti, sadde ca pajānāti, yañca tadubhayaṃ paṭicca uppajjati saññojanaṃ, tañca pajānāti,  
Yathā ca anuppannassa saññojanassa uppādo hoti, tañca pajānāti,  
Yathā ca uppannassa saññojanassa pahānaṃ hoti, tañca pajānāti,  
Yathā ca pahīnassa saññojanassa āyatīṃ anuppādo hoti tañca pajānāti,**

He knows the ear; he knows the sounds; and he knows the fetter that arises based upon the interaction of both (ear and sounds);  
he knows how the arising of the non arisen fetter comes to be;  
he knows how the discarding of the already arisen fetter comes to be;  
and he knows how the non-arising in the future of the discarded fetter comes to be.

**Ghānañca pajānāti, gandhe ca pajānāti, yañca tadubhayaṃ paṭicca uppajjati saññojanaṃ tañca pajānāti,  
Yathā ca anuppannassa saññojanassa uppādo hoti tañca pajānāti,**

**Yathā ca uppannassa saññojanassa pahānaṃ hoti  
tañca pajānāti,  
Yathā ca pahīnassa saññojanassa āyatim anuppādo  
hoti tañca pajānāti,**

He knows the nose; he knows the smells; and he knows  
the fetter that arises based upon the interaction of both  
(nose and smells);  
he knows how the arising of the non arisen fetter comes  
to be; he knows how the discarding of the already arisen  
fetter comes to be;  
and he knows how the non-arising in the future of the  
discarded fetter comes to be,

**Jivhañca pajānāti, rase ca pajānāti, yañca  
tadubhayaṃ paṭicca uppajjati, saññojanaṃ tañca  
pajānāti,  
Yathā ca anuppannassa saññojanassa uppādo hoti,  
tañca pajānāti,  
Yathā ca uppannassa saññojanassa pahānaṃ hoti,  
tañca pajānāti,  
Yathā ca pahīnassa saññojanassa āyatim anuppādo  
hoti, tañca pajānāti,**

He knows the tongue; he knows the tastes; and he knows  
the fetter that arises based upon the interaction of both  
(tongue and tastes);  
he knows how the arising of the non  
arisen fetter comes to be; he knows how the discarding  
of the already arisen fetter comes to be; and he knows  
how the non-arising in the future of the discarded fetter  
comes to be.

**Kāyañca pajānāti, phoṭṭhabbe ca pajānāti, yañca  
tadubhayaṃ paṭicca uppajjati saññojanaṃ tañca  
pajānāti,  
Yathā ca anuppannassa saññojanassa uppādo hoti,  
tañca pajānāti,  
Yathā ca uppannassa saññojanassa pahānaṃ hoti,  
tañca pajānāti,  
Yathā ca pahīnassa saññojanassa āyatiṃ anuppādo  
hoti, tañca pajānāti,**

He knows the body; he knows the touches (tactual impressions); and he knows the fetter that arises based upon the interaction of both (body and touches); he knows how the arising of the non arisen fetter comes to be; he knows how the discarding of the already arisen fetter comes to be; and he knows how the non-arising in the future of the discarded fetter comes to be.

**Manañca pajānāti, dhamme ca pajānāti; yañca  
tadubhayaṃ paṭicca uppajjati saññojanaṃ tañca  
pajānāti,  
Yathā ca anuppannassa saññojanassa uppādo hoti  
tañca pajānāti,  
Yathā ca uppannassa saññojanassa pahānaṃ hoti,  
tañca pajānāti,  
Yathā ca pahīnassa saññojanassa āyatiṃ anuppādo  
hoti, tañca pajānāti,**

He knows the mind; he knows the mental-objects and he knows the fetter that arises based upon the interaction of both (mind and mental- objects);

he knows how the arising of the non arisen fetter comes to be;  
he knows how the discarding of the already arisen fetter comes to be;  
and he knows how the non-arising in the future of the discarded fetter comes to be.

**Iti ajjhataṃ vā dhammesu dhammānupassī viharati,  
Bahiddhā vā dhammesu dhammānupassī viharati,  
Ajjhatabhiddhā vā dhammesu dhammānupassī  
viharati,**

Thus, he lives practising, internally, mental-object contemplation in mental objects;  
or practising, externally, mental objects contemplation in mental objects;  
or practising, internally and externally, mental-object contemplation in mental objects;

**Samudayadhammānupassī vā dhammesu viharati,  
Vayadhammānupassī vā dhammesu viharati,  
Samudayavayadhammānupassī vā dhammesu  
viharati,**

or he lives contemplating the arising of phenomena in the mental objects;  
or he lives contemplating the passing away of phenomena in the mental objects;  
or he lives contemplating the arising and passing away of phenomena in the mental objects

**Atthi dhammāti vā pan'assa sati paccupaṭṭhitā hoti,**

Or the mindfulness that ‘There is only this the mental object’ is now clearly established in him

**Yāvadeva ñāṇamattāya patissatimattāya anissito ca viharati, na ca kiñci loke upādiyati,**

just enough for knowledge into reality (insight) and just enough for mindfulness and he remains completely detached, clinging to nothing in the world.

**Evam’pi kho bhikkhave, bhikkhū dhammesu dhammānupassī viharati, chasu ajjhattikabāhiresu āyatanesu.**

Monks, thus, indeed, a monk lives practising mental-object-contemplation in mental objects of the six internal and the six external sense bases.”

### **Satta Bojjhaṅga Pabbam**

The Seven Enlightenment Factors

**Puna ca param bhikkhave, bhikkhū dhammesu dhammānupassī viharati sattasu bojjhaṅgesu.**

“Monks, again, a monk lives practising mental-object contemplation on the mental objects of the seven Enlightenment Factors.

**Kathaṅca bhikkhave, bhikkhū dhammesu dhammānupassī viharati sattasu bojjhaṅgesu?**

And how does a monk live practising mental-object contemplation in the mental-objects of the seven Enlightenment Factors?

**Idha, bhikkhave, bhikkhū santaṃ vā ajjhataṃ  
satisambojjhaṅgaṃ<sup>50</sup> atthi me ajjhataṃ  
satisambojjhaṅgo'ti pajānāti,**

Monks, herein, When the Enlightenment Factor of Mindfulness is present within, the monk knows 'There is the Enlightenment Factor of Mindfulness in me;'

**Asantaṃ vā ajjhataṃ satisambojjhaṅgaṃ natthi me  
ajjhataṃ satisambojjhaṅgo'ti pajānāti,**

or when the Enlightenment Factor of Mindfulness is absent within, he knows, 'There is no Enlightenment Factor of Mindfulness in me';

**Yathā ca anuppannassa satisambojjhaṅgassa uppādo  
hoti tañca pajānāti, yathā ca uppannassa  
satisambojjhaṅgassa bhāvanāya pāripūrī hoti, tañca  
pajānāti,**

he knows how the arising of the non arisen Enlightenment Factor of Mindfulness comes to be; he knows how the perfection in the process of development of the already arisen Enlightenment Factor of Mindfulness comes to be.

**Santaṃ vā ajjhataṃ  
dhammavicayasambojjhaṅgaṃ<sup>51</sup> atthi me ajjhataṃ  
dhammavicaya sambojjhaṅgo'ti pajānāti,**

‘When the Enlightenment Factor of Investigation of Reality is present within, the monk knows ‘There is the Enlightenment Factor of Investigation of Reality in me;’

**Asantaṃ vā ajjhataṃ dhammavicaya  
sambojjhaṅgaṃ natthi me ajjhataṃ dhammavicaya  
sambojjhaṅgo’ti pajānāti**

or when the Enlightenment Factor of Investigation of Reality is absent within, he knows, ‘There is no Enlightenment Factor of Investigation of Reality in me’

**Yathā ca anuppannassa dhammavicaya  
sambojjhaṅgassa uppādo hoti, tañca pajānāti,**

he knows how the arising of the non arisen Enlightenment Factor of Investigation of Reality comes to be;

**Yathā ca uppannassa dhammavicaya  
sambojjhaṅgassa bhāvanāya pārīpūrī hoti, tañca  
pajānāti,**

he knows how the perfection in the process of development of the already arisen Enlightenment Factor of Investigation of Reality comes to be.

**Santaṃ vā ajjhataṃ viriyasambojjhaṅgaṃ<sup>52</sup> atthi  
me ajjhataṃ viriya sambojjhaṅgo’ti pajānāti,**

‘When the Enlightenment Factor of Self Effort is present within, the monk knows, ‘There is the Enlightenment Factor of Self-Effort in me;’



**Asantaṃ va ajjhattaṃ viriya sambojjhaṅgaṃ natthi  
me ajjhattaṃ viriyasambojjhaṅgo'ti pajānāti,**

or when the Enlightenment Factor of Self-Effort is absent within, he knows, 'There is no Enlightenment Factor of Self-Effort in me';

**Yathā ca anuppannassa viriya sambojjhaṅgassa  
uppādo hoti taṅca pajānāti,**

he knows how the arising of the non arisen Enlightenment Factor of Self Effort comes to be;

**Yathā ca uppannassa viriya sambojjhaṅgassa  
bhāvanāya pāripūrī hoti, taṅca pajānāti,**

he knows how the perfection in the process of development of the already arisen Enlightenment Factor of Self Effort comes to be.

**Santaṃ vā ajjhattaṃ pītisambojjhaṅgaṃ<sup>53</sup> atthi me  
ajjhattaṃ pītisambojjhaṅgo'ti pajānāti,**

'When the Enlightenment Factor of Rapture is present within, the monk knows, 'There is the Enlightenment Factor of Rapture in me;'

**Asantaṃ vā ajjhattaṃ pītisambojjhaṅgaṃ, natthi me  
ajjhattaṃ pītisambojjhaṅgo'ti pajānāti;**

or when the Enlightenment Factor of Rapture is absent within, he knows, 'There is no Enlightenment Factor of Rapture in me;'

**Yathā ca anuppannassa pītisambojjhaṅgassa uppādo  
hoti tañca pajānāti,**

he knows how the arising of the non arisen Enlightenment  
Factor of Rapture comes to be;

**Yathā ca uppannassa pītisambojjhaṅgassa bhāvanāya  
pāripūrī hoti, tañca pajānāti,**

he knows how the perfection in the process of  
development of the already arisen Enlightenment Factor  
of Rapture comes to be.

**Santaṃvā ajjhataṃ passaddhisambojjhaṅgaṃ<sup>54</sup>atthi  
me ajjhataṃ passaddhi sambojjhaṅgo'ti pajānāti,**

‘When the Enlightenment Factor of Tranquility is present  
within, the monk knows, ‘There is the Enlightenment  
Factor of Tranquility in me’;

**Asantaṃ vā ajjhataṃ passaddhisambojjhaṅgaṃ  
natthi me ajjhataṃ passaddhi-sambojjhaṅgo'ti  
pajānāti,**

or when the Enlightenment Factor of Tranquillity is  
absent within, he knows, ‘There is no Enlightenment  
Factor of Tranquillity in me;’

**Yathā ca anuppannassa passaddhi sambojjhaṅgassa  
uppādo hoti tañca pajānāti,**

he knows how the arising of the non arisen  
Enlightenment Factor of Tranquillity comes to be;

**Yathā ca uppannassa passaddhi sambojjhaṅgassa  
bhāvanāya pāripūri hoti, tañca pajānāti,**

he knows how the perfection in the process of development of the already arisen Enlightenment Factor of Tranquillity comes to be.

**Santaṃ vā ajjhataṃ samādhisambojjhaṅgaṃ<sup>55</sup> atthi  
me ajjhataṃ samādhisambojjhaṅgo'ti pajānāti,**

‘When the Enlightenment Factor of Meditative Concentration is present within the monk knows, ‘There is the Enlightenment Factor of Meditative Concentration in me;’

**Asantaṃ vā ajjhataṃ samādhisambojjhaṅgaṃ,  
natthi me ajjhataṃ samādhi sambojjhaṅgo'ti  
pajānāti,**

or when the Enlightenment Factor of Meditative Concentration is absent within, he knows, ‘There is no Enlightenment Factor of Meditative Concentration in me;’

**Yathā ca anuppannassa samādhisambojjhaṅgassa  
uppādo hoti tañca pajānāti,**

he knows how the arising of the non arisen Enlightenment Factor of Meditative Concentration comes to be;

**Yathā ca uppannassa samādhisambojjhaṅgassa  
bhāvanāya pāripūri hoti, tañca pajānāti,**

he knows how the perfection in the process of development of the already arisen Enlightenment Factor of Meditative Concentration comes to be.

**Santaṃ vā ajjhataṃ upekkhāsambojjhaṅgaṃ<sup>56</sup> atthi me ajjhataṃ upekkhāsambojjhaṅgo'ti pajānāti,**

‘When the Enlightenment Factor of Equanimity is present within, the monk knows, ‘There is the Enlightenment Factor of Equanimity in me;’

**Asantaṃ vā ajjhataṃ Upekkhāsambojjhaṅgaṃ natthi me ajjhataṃ upekkhāsambojjhaṅgo'ti pajānāti,**

or when the Enlightenment Factor of Equanimity is absent within, he knows, ‘There is no Enlightenment Factor of Equanimity in me;’

**Yathā ca anuppannassa upekkhāsambojjhaṅgassa uppādo hoti tañca pajānāti,**

he knows how the arising of the non arisen Enlightenment Factor of Equanimity comes to be;

**Yathā ca uppannassa upekkhāsambojjhaṅgassa bhāvanāya pāripūrī hoti, tañca pajānāti,**

he knows how the perfection in the process of development of the already arisen Enlightenment Factor of Equanimity comes to be.

**Iti ajjhataṃ vā dhammesu dhammānupassī viharati,  
Bahiddhā vā dhammesu dhammānupassī viharati,  
Ajjhatabhiddhā vā dhammesu dhammānupassī  
viharati,**

‘Thus he lives practising, internally, mental-object contemplation in mental objects; or practising, externally mental-object contemplation in mental-objects; or practising, internally and externally, mental-object contemplation in mental objects;

**Samudayadhammānupassī vā dhammesu viharati,  
Vayadhammānupassī vā dhammesu viharati,  
Samudayavayadhammānupassī vā dhammesu  
viharati,**

or he lives contemplating the arising of phenomena in the mental-objects; or he lives contemplating the passing away of phenomena in the mental objects; or he lives contemplating the arising and passing of phenomena in the mental objects”.

**Atthi dhammā’ti vā panassa sati paccupaṭṭhitā hoti,  
yāvadeva ñāṇamattāya patissatimattāya anissito ca  
viharati, na ca kiñci loke upādiyati,**

Or the mindfulness that ‘There is this the mental object is now clearly established in him just enough for knowledge into reality (insight) and just enough for mindfulness, and he remains completely detached, clinging to nothing in the world.

**Evam’pi kho bhikkhave, bhikkhū dhammesu  
dhammānupassī viharati sattasu bojjhaṅgesu.**

Monks, thus, indeed, a monk lives practising mental-object contemplation in mental-objects of the Seven Enlightenment Factors.”

### **Catu Sacca Pabbam**

The Four Noble Truths

**Puna ca param, bhikkhave, bhikkhū dhammesu  
dhammānupassī viharati catusu ariyasaccesu.**

“Monks, again, a monk lives practising mental-object contemplation in mental objects of the Four Noble Truths.

**Kathaṇca, bhikkhave, bhikkhū dhammesu  
dhammānupassī viharati catusu ariyasaccesu?**

And how does a monk lives practising mental-object contemplation in mental objects of the Four Noble Truths?

**Idha, bhikkhave, bhikkhū idaṃ dukkhan’ti  
yathābhūtaṃ pajānāti,**

Monks, herein a monk knows, as it really is ‘This is Suffering.’

**Ayaṃ dukkhasamudayo’ti yathābhūtaṃ pajānāti,**

He knows, as it really is, ‘This is the Cause of Suffering.’

**Ayaṃ dukkhanirodho'ti yathābhūtaṃ pajānāti,**

He knows, as it really is, 'This is the Cessation of Suffering.'

**Ayaṃ dukkhanirodhāgamini patipada'ti  
yathābhūtaṃ pajānāti.**

He knows, as it really is 'This is the way of practice leading to the cessation of suffering.'

### **Dukkha Saccam**

The Truth of Suffering

**Katamañca, bhikkhave, dukkhaṃ ariyasaccam?  
Jāti<sup>57</sup>'pi dukkhā, jarā<sup>58</sup>'pi dukkhā, maraṇaṃ<sup>59</sup>'pi  
dukkhaṃ, soka paridevadukkha  
domanassupāyāsā'pi dukkhā, appiyehi sampayogo  
dukkho, piyehi vippayogo dukkho, yampicchaṃ na  
labhati tam'pi dukkhaṃ, saṅkhittena  
pañcūpādānakkhandhā dukkhā.**

And, monks, what is the Noble Truth of Suffering? Birth is suffering. Ageing is suffering. Death is suffering. Grief, lamentation, pain, sadness, and despair are suffering. Being attached to the unloved is suffering. Being separated from the loved is suffering. Not getting what one wants is suffering. In short, the five aggregates of grasping are suffering.

**Katamā ca, bhikkhave, jāti?**

**Yā tesam tesam sattānaṃ tamhi tamhi sattanikāye  
jāti, sañjāti, okkanti, nibbatti, abhinibbatti,  
khandhānaṃ pātubhāvo, āyatanānaṃ paṭilābho,  
Ayaṃ vuccati bhikkhave, jāti.**

And, what, monks, is birth? The birth of different kinds of beings, in the various realms of sentient existence, their being born, their origination, their being conceived, their coming into existence, the manifestation of their aggregates of being, the acquisition of the sense-bases, This, monks, is called birth.

**Katamā ca, bhikkhave, jarā? Yā tesam tesam  
sattānaṃ tamhi tamhi sattanikāye jarā jīraṇatā  
khaṇḍiccaṃ pāliccaṃ valittacatā āyuno saṃhāni,  
indriyānaṃ paripāko,  
Ayaṃ vuccati, bhikkhave, jarā.**

And, what, monks, is ageing? The ageing of different kinds of beings in the various realms of sentient existence, they are aged, frail, grey and wrinkled the declining of their life force, the wearing out of their sense faculties, This, monks, is called old age.

**Katamañ ca, bhikkhave, maraṇaṃ? Yā tesam tesam  
sattānaṃ tamhā tamhā sattanikāyā cuti, cavanatā,  
bhedo, antaradhānaṃ, maccumaraṇaṃ kālakiriyā,  
khandhānaṃ bhedo, kalebarassa nikkhepo,  
jīvitindriyassa upacchedo, Idaṃ vuccati, bhikkhave  
maraṇaṃ**



Now, what, monks, is death? The departing of different kinds of beings in the various realms of sentient existence, their leaving, their removal, disappearance, demise, passing away, decease, dissolution of the aggregates and discarding of the body, the destruction of faculty of life. This, monks, is called death.

**Katamo ca, bhikkhave, soko?**

**Yo kho, bhikkhave, aññataraññatarena vyasanena samannāgatassa aññataraññatarena dukkha dhammena phuṭṭhassa soko socanā socitattam, anto soko, anto parisoko, Ayaṃ vuccati, bhikkhave, soko.**

Now what, monks, is grief?

The grief arising from this or that loss, or this or that adversity which one encounters, the grieving, the sorrowful state, inner distress, inner mental affliction. This, monks, is called grief.

**Katamo ca, bhikkhave, paridevo?**

**Yo kho Bhikkhave, aññataraññatarena vyasanena samannāgatassa aññatarajjatarena dukkhadhammena phuṭṭhassa ādevo, paridevo, ādevanā, paridevanā, ādevitattam, paridevitattam, Ayaṃ vuccati bhikkhave, paridevo.**

Now, what, monks, is lamentation?

The lamentation arising from this or that loss, or this or that adversity which one encounters, the wail, the lament, the act of wailing and lamenting, the state of wailing and lamenting. This, monks, is called lamentation.

**Katamañca, bhikkhave, dukkhaṃ? Yaṃ kho,  
bhikkhave, kāyikaṃ dukkhaṃ, kāyikaṃ asātaṃ,  
kāyasamphassajaṃ dukkhaṃ, asātaṃ vedayitaṃ,  
Idaṃ vuccati, bhikkhave, dukkhaṃ.**

Now, what, monks, is pain? Monks, whatsoever there is of bodily pain, bodily unpleasant sensation, the painful and unpleasant feeling produced by bodily contact. This, monks, is called pain.

**Katamañca, bhikkhave, domanassaṃ. Yaṃ kho,  
bhikkhave, cetasikaṃ dukkhaṃ cetasikaṃ asātaṃ,  
manosamphassajaṃ dukkhaṃ, asātaṃ vedayitaṃ,  
Idaṃ vuccati, bhikkhave, domanassaṃ.**

Now, what, monks, is sadness? Monks, whatsoever there is of mental pain, inner unpleasantness, the painful and unpleasant feeling occasioned by mental unpleasant feeling occasioned by mental contact. This, monks, is called sadness.

**Katamo ca bhikkhave, upāyāso? Yo kho, bhikkhave,  
aññataraññatarena vyasanena samannāgatassa  
aññataraññatarena dukkha dhammena phuṭṭhassa  
āyāso, upāyāso, āyāsītattaṃ, upāyāsītattaṃ Ayaṃ  
vuccati, bhikkhave, upāyaso.**

Now, what, monks, is despair? Whatsoever inner distress there is for this or that loss, or this or that adversity which one encounters, despondency, dejection, the despondent and dejected states of mind. This, monks, is called despair.

**Katamo ca, bhikkhave appiyehi sampayogo dukkho?  
Idha bhikkhave yassa te honti anittā, akantā,  
amanāpā, rūpā, saddā, gandhā, rasā, phoṭṭhabbā  
dhammā, ye vā panassa te honti anattakāmā,  
ahitakāmā aphāsukāmā ayogakkhemakāmā Yā tehi  
saddhiṃ sangati samāgamo samodhānaṃ  
missibhāvo, Ayaṃ vuccati bhikkhave appiyehi  
sampayogo dukkho.**

And what, monks, is being attached to the unloved is suffering? Here, whoever has unwanted, disliked, unpleasant sight-objects, sounds, smells, tastes, tangibles, or mind-objects or whoever encounters ill-wishers, wishers of harm, of discomfort, of insecurity with whom they have concourse, intercourse, connection, union, that, monks, is called being attached to the unloved, is suffering.

**Katamo ca bhikkhave piyehi vippayogo dukkho?  
Idha bhikkhave, yassa te honti itthā kantā manāpā  
rūpā saddā gandhā rasā phoṭṭhabbā dhammā, Ye vā  
panassa te honti atthakāmā hitakāmā phāsukāmā  
yogakkhemakāmā, mātā vā, pitā vā, bhātā vā,  
bhaginī vā, mittā vā, amaccā vā, ñātisālohitā vā, Yā  
tehi saddhiṃ asaṅgati asamāgamo asamodhānaṃ  
amissibhāvo, Ayaṃ vuccati bhikkhave piyehi  
vippayogo dukkho,**

And what is being separated from the loved is suffering? Here, whoever has what is wanted, liked, pleasant sight-objects, sounds, smells, tastes, tangibles or mind-objects, or whoever encounters well-wishers, wishers of good, of comfort, of security, mother or father, or brother or sister

or younger kinsmen, or friends or colleagues, or blood-relations, and then is deprived of such concourse, intercourse, connection, union, that, monks, is called being separated from the loved, is suffering.

**Katamañca bhikkhave yampicchaṃ na labhati tampi dukkhaṃ**

Now, what, monks, is suffering for not getting what one wishes?

**Jātidhammānaṃ bhikkhave sattānaṃ evaṃ icchā uppajjati aho vata mayaṃ na jātidhammā assāma, Na ca vata no jāti āgaccheyyā'ti, na kho panetaṃ icchāya pattabbaṃ idampi yampicchaṃ na labhati tampi dukkhaṃ,**

Monks, for beings who are subject to birth, this wish arises: - 'O! may we not be subject to birth, and may birth not come to us!' But this not be achieved by wishing. This is the suffering of not getting what one wants.

**Jarādhammānaṃ bhikkhave sattānaṃ evaṃ icchā uppajjati aho vata mayaṃ na jarādhammā assāma, Na ca vata no jarā āgaccheyyā'ti na kho panetaṃ icchāya pattabbaṃ idampi yampicchaṃ na labhati tampi dukkhaṃ.**

Monks, for beings who are subject to old age, this wish arises: - 'O! may we not be subject to old age, and may old age not come to us!' But this not be achieved by

wishing. This is the suffering of not getting what one wants.

**Vyādhidhammānaṃ bhikkhave sattānaṃ evaṃ icchā  
uppañjati, aho vata mayaṃ na vyādhidhammā  
assāma Na ca vata no vyādhi āgaccheyyāti na kho  
panetaṃ icchāya pattabbaṃ, Idam’pi yampicchaṃ  
na labhati tampi dukkhaṃ.**

Monks, for beings who are subject to diseases, this wish arises: - “O! may we not be subject to diseases, and may diseases not come to us!’ But this not be achieved by wishing. This is the suffering of not getting what one wants.

**Maraṇadhammānaṃ bhikkhave sattānaṃ evaṃ  
icchā uppañjati, aho vata mayaṃ na maraṇadhammā  
assāma, Na ca vata no maraṇaṃ āgaccheyyā’ti, na  
kho panetaṃ icchāya pattabbaṃ, idampi  
yampicchaṃ na labhati tampi dukkhaṃ,**

Monks, for beings who are subjected to death this wish arises: ‘O! may we not be subject to death, and may death not come to us!’ But this not be achieved by wishing. This is the suffering of not getting what one wants.

**Sokaparidevadukkhadomanassupāyā sa  
dhammānaṃ bhikkhave sattānaṃ evaṃ icchā  
uppañjati, aho vata mayaṃ na sokaparidevadukkha  
domanassupāyāsa dhammā assāma, Na ca vata no  
sokaparidevadukkha domanassupāyāsā**

**āgaccheyyan'ti na kho panetaṃ icchāya pattabbaṃ,  
idampi yampicchaṃ na labhati tampi dukkhaṃ.**

Monks, for beings who are subject to grief, lamentation, pain, sadness, and despair this wish arises: 'O! may we not be subject to grief, lamentation, pain, sadness, and despair, and may grief, lamentation, pain, sadness, and despair not come to us!' But this not be achieved by wishing. This is the suffering of not getting what one wants.

**Katame ca bhikkhave saṅkhittena  
pañcūpādānakkhandhā dukkhā seyyathīdaṃ,  
Rūpūpādānakkhandho, vedanūpādānakkhandho,  
saññūpādānakkhandho, saṅkhārūpādānakkhandho,  
viññāṇūpādānakkhandho,**

Now, what monks, is briefly, the five aggregates of clinging are suffering? They are, namely, the corporeality-aggregate of clinging, the feeling-aggregate of clinging, the perception-aggregate of clinging, the mental formations-aggregate of clinging, the consciousness-aggregate of clinging,

**Ime vuccanti bhikkhave saṅkhittena  
pañcūpādānakkhandhā dukkhā**

These, monks, are called 'Briefly, the five aggregates of clinging are suffering.'

**Idaṃ, vuccati bhikkhave dukkhaṃ ariyasaccaṃ.**  
This, monks, is called the Noble Truth of Suffering."

## Samudaya Saccam

### Cause Of Suffering

**Katamañca bhikkhave dukkha samudayaṃ ariyasaccam  
yāyaṃ taṇhā, ponobhavikā nandirāgasahagatā tatra  
tattrābhinandinī, seyyathīdam,**

“And, monks, what is the Noble Truth of the Cause of Suffering? It is this craving which brings about fresh rebirth, is involved in pleasure and lust and which finds delight, ever afresh, now here and now there; namely,

**Kāmatāṇhā, bhavataṇhā, vibhavataṇhā sā kho panesā  
bhikkhave taṇhā kattha uppajjamānā uppajjati kattha  
nivisamānā nivisati**

the craving for sensual pleasure, craving for continued existence (and) craving for non-existence. But, monks, where does this craving find it congenial to arise, where does it find it congenial to take roots?

**Yaṃ loke piyarūpaṃ sātārūpaṃ etthesā taṇhā  
uppajjamānā uppajjati, ettha nivisamānā nivisati**

Whatever delightful and pleasurable things there are in this world, therein this craving finds it congenial to arise, therein finds it congenial to take roots.

**Kiñca loke piyarūpaṃ sātārūpaṃ etthesā taṇhā  
uppajjamānā uppajjati, ettha nivisamānā nivisati**

And, what are the delightful and pleasurable things in the world in which this craving finds it congenial to arise and take roots?

**Cakkhuṃ loke piyarūpaṃ sātārūpaṃ etthesā taṇhā  
uppajjamānā uppajjati, ettha nivisamānā nivisati**

Eye, in this world, is the delightful and pleasurable thing.  
Herein, this craving finds it congenial to arise and to take roots.

**Sotaṃ loke piyarūpaṃ sātārūpaṃ etthesā taṇhā  
uppajjamānā uppajjati, ettha nivisamānā nivisati**

Ear, in this world, is the delightful and pleasurable thing.  
Herein, this craving finds it congenial to arise and to take roots.

**Ghāṇaṃ loke piyarūpaṃ sātārūpaṃ etthesā taṇhā  
uppajjamānā uppajjati, ettha nivisamānā nivisati,**

Nose, in this world, is the delightful and pleasurable thing.  
Herein, this craving finds it congenial to arise and to take roots.

**Jivhā loke piyarūpaṃ sātārūpaṃ etthesā taṇhā  
uppajjamānā uppajjati, ettha nivisamānā nivisati.**

Tongue, in this world, is the delightful and pleasurable thing.  
Herein, this craving finds it congenial to arise and to take roots.

**Kāyo loke piyarūpaṃ sātārūpaṃ etthesā taṇhā  
uppajjamānā uppajjati, ettha nivisamānā nivisati.**

Body, in this world, is the delightful and pleasurable thing.  
Herein, this craving finds it congenial to arise and to take roots.

**Mano loke piyarūpaṃ sātārūpaṃ etthesā taṇhā  
uppajjamānā uppajjati, ettha nivisamānā nivisati.**

Mind, in this world, is the delightful and pleasurable thing.  
Herein, this craving finds it congenial to arise and to take roots.



**Rūpā loke piyarūpaṃ sātārūpaṃ etthesā taṇhā  
uppajjamānā uppajjati, ettha nivisaṃānā nivisati.**

Visible forms, in this world, are the delightful and pleasurable things. Herein, this craving finds it congenial to arise and to take roots.

**Saddā loke piyarūpaṃ sātārūpaṃ etthesā taṇhā  
uppajjamānā uppajjati, ettha nivisaṃānā nivisati,**

Sounds, in this world are the delightful and pleasurable things. Herein, this craving finds it congenial to arise and to take roots.

**Gandhā loke piyarūpaṃ sātārūpaṃ etthesā taṇhā  
uppajjamānā uppajjati, ettha nivisaṃānā nivisati,**

Smells, in this world, are the delightful and pleasurable things. Herein, this craving finds it congenial to arise and to take roots.

**Rasā loke piyarūpaṃ sātārūpaṃ etthesā taṇhā  
uppajjamānā uppajjati, ettha nivisaṃānā nivisati,**

Tastes, in this world, are the delightful and pleasurable things. Herein, this craving finds it congenial to arise and to take roots.

**Phoṭṭhabbā loke piyarūpaṃ sātārūpaṃ etthesā taṇhā  
uppajjamānā uppajjati, ettha nivisaṃānā nivisati,**

Bodily contacts, in this world, are the delightful and pleasurable things. Herein, this craving finds it congenial to arise and to take roots.

**Dhammā loke piyarūpaṃ sātārūpaṃ etthesā taṇhā  
uppajjamānā uppajjati, ettha nivisaṃānā nivisati.**

Mental-objects in this world, are the delightful and pleasurable things. Herein, this craving finds it congenial to arise and to take roots.

**Cakkhuviññāṇaṃ loke piyarūpaṃ sātārūpaṃ etthesā taṇhā uppajjamānā uppajjati, ettha nīvisamānā nīvisati.**

Eye consciousness, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Sotaviññāṇaṃ loke piyarūpaṃ sātārūpaṃ etthesā taṇhā uppajjamānā uppajjati, ettha nīvisamānā nīvisati.**

Ear consciousness, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Ghānaviññāṇaṃ loke piyarūpaṃ sātārūpaṃ etthesā taṇhā uppajjamānā uppajjati, ettha nīvisamānā nīvisati.**

Nose consciousness, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Jivhāviññāṇaṃ loke piyarūpaṃ sātārūpaṃ etthesā taṇhā uppajjamānā uppajjati, ettha nīvisamānā nīvisati.**

Tongue consciousness, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Kāyaviññāṇaṃ loke piyarūpaṃ sātārūpaṃ etthesā taṇhā uppajjamānā uppajjati, ettha nīvisamānā nīvisati.**

Body consciousness, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Manoviññāṇaṃ loke piyarūpaṃ sātārūpaṃ etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.**

Mind consciousness, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Cakkhusamphasso loke piyarūpaṃ sātārūpaṃ etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.**

Visual (sense) impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Sotasamphasso loke piyarūpaṃ sātārūpaṃ etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.**

Hearing impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Ghānasamphasso loke piyarūpaṃ sātārūpaṃ etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.**

Smelling impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Jivhāsamphasso loke piyarūpaṃ sātārūpaṃ etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.**

Tasting impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Kāyasamphasso loke piyarūpaṃ sātārūpaṃ etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.**

Bodily contact (tactile) impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Manosamphasso loke piyarūpaṃ sātārūpaṃ etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.**

Mental impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Cakkhusamphassajā vedanā loke piyarūpaṃ sātārūpaṃ, etthesa tabha uppajjamana uppajjati, ettha nivisamana nivisati.**

Feeling born of the visual impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Sotasamphassajā vedanā loke piyarūpaṃ sātārūpaṃ etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.**

Feeling born of the hearing impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Ghānasamphassajā vedanā loke piyarūpaṃ sātārūpaṃ  
etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā  
nivisati.**

Feeling born of the smelling impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Jivhāsamphassajā vedanā loke piyarūpaṃ sātārūpaṃ  
etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā  
nivisati**

Feeling born of the tasting impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Kāyasamphassajā vedanā loke piyarūpaṃ sātārūpaṃ  
etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā  
nivisati.**

Feeling born of the bodily contact (tactile) impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Manosamphassajā vedanā loke piyarūpaṃ sātārūpaṃ  
etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā  
nivisati.**

Feeling born of the mental impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots

**Rūpasaññā loke piyarūpaṃ sātārūpaṃ etthesā taṇhā  
uppajjamānā uppajjati, ettha nivisamānā nivisati,**

Perception of visible-form in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Saddasaññā loke piyarūpaṃ sātārūpaṃ etthesā taṇhā  
uppañjamānā uppañjati, ettha nivisaṃmānā nivisati.**

Perception of sound, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Gandhasaññā loke piyarūpaṃ sātārūpaṃ etthesā taṇhā  
uppañjamānā uppañjati, ettha nivisaṃmānā nivisati.**

Perception of smell, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Rasasaññā loke piyarūpaṃ sātārūpaṃ etthesā taṇhā  
uppañjamānā uppañjati, ettha nivisaṃmānā nivisati.**

Perception of taste, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Phoṭṭhabbasaññā loke piyarūpaṃ sātārūpaṃ etthesā  
taṇhā uppañjamānā uppañjati, ettha nivisaṃmānā nivisati.**

Perception of bodily contact, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Dhammasaññā loke piyarūpaṃ sātārūpaṃ etthesā taṇhā  
uppañjamānā uppañjati, ettha nivisaṃmānā nivisati.**

Perception of mental-objects, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Rūpañcetanā loke piyarūpaṃ sātārūpaṃ etthesā taṇhā  
uppañjamānā uppajjati, ettha nivisaṃānā nivisati.**

Volition for visible form, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Saddaśañcetanā loke piyarūpaṃ sātārūpaṃ etthesā taṇhā  
uppañjamānā uppajjati, ettha nivisaṃānā nivisati.**

Volition for sound, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Gandhaśañcetanā loke piyarūpaṃ sātārūpaṃ etthesā  
taṇhā uppañjamānā uppajjati, ettha nivisaṃānā nivisati.**

Volition for smell, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Rasaśañcetanā loke piyarūpaṃ sātārūpaṃ etthesā taṇhā  
uppañjamānā uppajjati, ettha nivisaṃānā nivisati.**

Volition for taste, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Phoṭṭhabbaśañcetanā loke piyarūpaṃ sātārūpaṃ etthesā  
taṇhā uppañjamānā uppajjati, ettha nivisaṃānā nivisati.**

Volition for bodily contact, in this world is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Dhammasañcetanā loke piyarūpaṃ sātārūpaṃ etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.**

Volition for mental objects, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Rūpataṇhā loke piyarūpaṃ sātārūpaṃ etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.**

Craving for visible forms, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Saddataṇhā loke piyarūpaṃ sātārūpaṃ etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.**

Craving for sound, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Gandhataṇhā loke piyarūpaṃ sātārūpaṃ etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.**

Craving for smell, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Rasataṇhā loke piyarūpaṃ sātārūpaṃ etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.**



Craving for taste, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Phoṭṭhabbatāṇhā loke piyarūpaṃ sātārūpaṃ etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.**

Craving for bodily contact, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Dhammatāṇhā loke piyarūpaṃ sātārūpaṃ etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.**

Craving for mental-objects, in this world is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Rūpavitakko loke piyarūpaṃ sātārūpaṃ etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.**

Thought conception of visible form, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Saddavitakko loke piyarūpaṃ sātārūpaṃ etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.**

Thought conception of sound, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Gandhavitakko loke piyarūpaṃ sātārūpaṃ etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.**

Thought conception of smell, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Rasavitakko loke piyarūpaṃ sātārūpaṃ etthesā taṇhā  
uppañjamānā uppajjati, ettha nivisaṃānā nivisati.**

Thought conception of taste, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Phoṭṭhabbavitakko loke piyarūpaṃ sātārūpaṃ etthesā  
taṇhā uppañjamānā uppajjati, ettha nivisaṃānā nivisati.**

Thought conception of bodily contact, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Dhammavitakko loke piyarūpaṃ sātārūpaṃ etthesā taṇhā  
uppañjamānā uppajjati, ettha nivisaṃānā nivisati.**

Thought conception of mental objects, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Rūpavicāro loke piyarūpaṃ sātārūpaṃ etthesā taṇhā  
uppañjamānā uppajjati, ettha nivisaṃānā nivisati.**

Pondering of visible forms, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Saddavicāro loke piyarūpaṃ sātārūpaṃ etthesā taṇhā  
uppañjamānā uppajjati, ettha nivisaṃānā nivisati.**

Pondering of sound, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Gandhavicāro loke piyarūpaṃ sātārūpaṃ etthesā taṇhā  
uppajjamānā uppajjati, ettha nīvisamānā nīvisati.**

Pondering of smell, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Rasavicāro loke piyarūpaṃ sātārūpaṃ etthesā taṇhā  
uppajjamānā uppajjati, ettha nīvisamānā nīvisati.**

Pondering of taste, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Phoṭṭhabbavicāro loke piyarūpaṃ sātārūpaṃ etthesā  
taṇhā uppajjamānā uppajjati, ettha nīvisamānā nīvisati.**

Pondering of bodily contact, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Dhammavicāro loke piyarūpaṃ sātārūpaṃ etthesā taṇhā  
uppajjamānā uppajjati, ettha nīvisamānā nīvisati.**

Pondering of mental objects, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Idaṃ vuccati bhikkhave dukkhasamudayaṃ ariyasaccaṃ.**  
This, monks, is called the Noble Truth of the Cause of Suffering.”

## **Nirodha Saccam**

### **Cessation Of Suffering**

**Katamañca bhikkhave dukkhanirodham  
airyasaccam?  
yo tassāyeva taṇhāya asesavirāganirodho cāgo  
paṇissaggo mutti anālayo.**

“And, monks, what is the Noble Truth of the Cessation of Suffering?”

It is the total fading away and Cessation of this very craving, its abandoning and forsaking, the Liberation and Detachment from it.

**Sā kho panesā bhikkhave taṇhā kattha pahīyamānā  
pahīyati? kattha nirujjhamānā nirujjhati?**

But, where is this craving effectively abandoned? Where is it made extinct?

**Yaṃ loke piyarūpaṃ sātārūpaṃ etthesā taṇhā  
pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.**

Whatever delightful and pleasurable things there are in this world, herein, this craving is effectively abandoned and made extinct.

**Kiñca loke piyarūpaṃ sātārūpaṃ? etthesā taṇhā  
pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.**

And what is the delightful and pleasurable thing in this world, in which this craving is effectively abandoned and made extinct?

**Cakkhuṃ loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā  
pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.**

Eye, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Sotaṃ loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā  
pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.**

Ear, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Ghānaṃ loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā  
pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.**

Nose, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Jivhā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā  
pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.**

Tongue, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Kāyo loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā  
pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.**

Body, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Mano loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā  
pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.**

Mind, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Rūpā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā  
pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.**

Visible forms, in this world, are the delightful and pleasurable things. Herein, this craving is effectively abandoned and made extinct.

**Saddā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā  
pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.**

Sounds, in this world, are the delightful and pleasurable things. Herein, this craving is effectively abandoned and made extinct.

**Gandhā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā  
pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.**

Smells, in this world, are the delightful and pleasurable things. Herein, this craving is effectively abandoned and made extinct.

**Rasā loke piyarūpaṃ sātārūpaṃ,  
etthesā taṇhā pahīyamānā pahīyati, ettha  
nirujjhamānā nirujjhati.**

Tastes, in this world, are the delightful and pleasurable things. Herein, this craving is effectively abandoned and made extinct.

**Phoṭṭhabbā loke piyarūpaṃ sātārūpaṃ,  
etthesā taṇhā pahīyamānā pahīyati, ettha  
nirujjhamānā nirujjhati.**

Bodily contacts, in this world, are the delightful and pleasurable things. Herein, this craving is effectively abandoned and made extinct.

**Dhammā loke piyarūpaṃ sātārūpaṃ,  
etthesā taṇhā pahīyamānā pahīyati, ettha  
nirujjhamānā nirujjhati.**

Mental-objects, in this world, are the delightful and pleasurable things. Herein, this craving is effectively abandoned and made extinct.

**Cakkhuvīññāṇaṃ loke piyarūpaṃ sātārūpaṃ,  
etthesā taṇhā pahīyamānā pahīyati, ettha  
nirujjhamānā nirujjhati.**

Eye consciousness, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Sotaviññāṇaṃ loke piyarupaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.**

Ear consciousness, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Ghānaviññāṇaṃ loke piyarupaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.**

Nose consciousness, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Jivhāviññāṇaṃ loke piyarupaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati .**

Tongue consciousness, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Kāyaviññāṇaṃ loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.**



Body consciousness, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Manoviññāṇaṃ loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.**

Mind consciousness, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Cakkhusamphasso loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.**

Visual (sense) impression, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Sotasamphasso loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.**

Hearing impression, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Ghānasamphasso loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.**

Smelling impression, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Jivhāsamphasso loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.**

Tasting impressions, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Kāyasamphasso loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.**

Bodily contact (tactile) impression, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Manosamphasso loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.**

Mental impression, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Cakkhusamphassajā vedanā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.**

Feeling born of the visual impression, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Sotasamphassajā vedanā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.**

Feeling born of the hearing impression, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Ghānasamphassajā vedanā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.**

Feeling born of the smelling impression, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Jivhāsamphassajā vedanā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.**

Feeling born of tasting impression, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Kāyasamphassajā vedanā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.**

Feeling born of the tactile impression, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Manosamphassajā vedanā loke piyarūpaṃ  
sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha  
nirujjhamānā nirujjhati.**

Feeling born of the mental impression, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Rūpasaññā loke piyarūpaṃ sātarūpaṃ,  
etthesā taṇhā pahīyamānā pahīyati, ettha  
nirujjhamānā nirujjhati.**

Perception of visible form, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Saddasaññā loke piyarūpaṃ sātarūpaṃ,  
etthesā taṇhā pahīyamānā pahīyati, ettha  
nirujjhamānā nirujjhati.**

Perception of sound, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Gandhasaññā loke piyarūpaṃ sātarūpaṃ,  
etthesā taṇhā pahīyamānā pahīyati, ettha  
nirujjhamānā nirujjhati.**

Perception of smell, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Rasasaññā loke piyarūpaṃ sātārūpaṃ,  
etthesā taṇhā pahīyamānā pahīyati, ettha  
nirujjhamānā nirujjhati.**

Perception of taste, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Phoṭṭhabbasaññā loke piyarūpaṃ sātārūpaṃ,  
etthesā taṇhā pahīyamānā pahīyati, ettha  
nirujjhamānā nirujjhati.**

Perception of bodily contact, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Dhammasaññā loke piyarūpaṃ sātārūpaṃ,  
etthesā taṇhā pahīyamānā pahīyati, ettha  
nirujjhamānā nirujjhati.**

Perception of mental-objects, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.”

**Rūpasañcetanā loke piyarūpaṃ sātārūpaṃ,  
etthesā taṇhā pahīyamānā pahīyati, ettha  
nirujjhamānā nirujjhati.**

Volition for visible form, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Saddasañcetanā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.**

Volition for sound, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Gandhasañcetanā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.**

Volition for smell, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Rasasañcetanā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.**

Volition for taste, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Phoṭṭhabbasañcetanā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.**

Volition for bodily contact, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Dhammasañcetanā loke piyarūpaṃ sātārūpaṃ,  
etthesā taṇhā pahīyamānā pahīyati, ettha  
nirujjhamānā nirujjhati.**

Volition for mental-objects, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Rūpataṇhā loke piyarūpaṃ sātārūpaṃ,  
etthesā taṇhā pahīyamānā pahīyati, ettha  
nirujjhamānā nirujjhati.**

Craving for visible form, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Saddataṇhā loke piyarūpaṃ sātārūpaṃ,  
etthesā taṇhā pahīyamānā pahīyati, ettha  
nirujjhamānā nirujjhati.**

Craving for sound, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Gandhataṇhā loke piyarūpaṃ sātārūpaṃ, etthesā  
taṇhā pahīyamānā pahīyati, ettha nirujjhamānā  
nirujjhati.**

Craving for smell, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Rasataṇhā loke piyarūpaṃ sātārūpaṃ,  
etthesā taṇhā pahīyamānā pahīyati, ettha  
nirujjhamānā nirujjhati.**

Craving for taste, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Phoṭṭhabbataṇhā loke piyarūpaṃ sātārūpaṃ,  
etthesā taṇhā pahīyamānā pahīyati, ettha  
nirujjhamānā nirujjhati.**

Craving for bodily contact, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Dhammataṇhā loke piyarūpaṃ sātārūpaṃ,  
etthesā taṇhā pahīyamānā pahīyati, ettha  
nirujjhamānā nirujjhati.**

Craving for mental-objects, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Rūpavitakko loke piyarūpaṃ sātārūpaṃ,  
etthesā taṇhā pahīyamānā pahīyati, ettha  
nirujjhamānā nirujjhati.**



Thought conception of visible form, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Saddavitakko loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.**

Thought conception of sound, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Gandhavitakko loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.**

Thought conception of smell, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Rasavitakko loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.**

Thought conception of taste, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Phoṭṭhabbavitakko loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.**

Thought conception of bodily contact, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Dhammavitakko loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.**

Thought conception of mental-objects, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Rūpavicāro loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.**

“Pondering of visible form, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Saddavicāro loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.**

Pondering of sound, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Gandhavicāro loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.**

Pondering of smell, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Rasavicāro loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.**

Pondering of taste, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Phoṭṭhabbavicāro loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.**

Pondering of bodily contact, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Dhammavicāro loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.**

Pondering of mental-objects, in this world is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Idaṃ vuccati bhikkhave dukkhanirodhaṃ ariyasaccaṃ.**

This, monks, is called the Noble Truth of the Cessation of Suffering.”

## **Ariyo Aṭṭhaṅgiko Maggo**

The Noble Eightfold Path

**Katamañ ca bhikkhave  
dukkhanirodhagāminīpaṭipadā ariyasaccam?**

“And, monks, what is the Noble Truth of the Path leading to the Cessation of Suffering?”

**Ayam’eva ariyo aṭṭhaṅgiko maggo seyyathīdam?  
Sammā diṭṭhi, Sammā saṅkappo  
Sammā vācā, Sammā kammanto  
Sammā ājīvo, Sammā vāyāmo  
Sammā sati, Sammā samādhi.**

It is this very Noble Eightfold Path, namely,  
Right Understanding, Right Thought,  
Right Speech, Right Action,  
Right Livelihood, Right Effort,  
Right Mindfulness, Right Concentration.

**Katamā ca bhikkhave Sammā diṭṭhi?  
Yaṃ kho bhikkhave dukkhe ñāṇaṃ  
dukkhasamudaye ñāṇaṃ dukkhanirodhe ñāṇaṃ  
dukkhanirodhagāminīya paṭipadāya ñāṇaṃ,  
ayaṃ vuccati bhikkhave Sammā diṭṭhi**

And, monks, what is Right Understanding?  
Monks, it is the insight into the (universality of) suffering,  
insight into the Cause of Suffering, insight into the

Cessation of Suffering, insight into the Path leading to the  
Cessation of Suffering:  
This, monks, is called Right Understanding”.

**Katamo ca bhikkhave Sammā saṅkappo  
Nekkhamma saṅkappo avyāpāda  
saṅkappo avihimsā saṅkappo, ayaṃ vuccati  
bhikkhave Sammā saṅkappo**

And, monks, what is Right Thought?  
The thought free from sensuality, thought free from ill-  
will, thought free from cruelty:  
this, monks, is called Right Thought.

**Katamā ca bhikkhave Sammā vācā?  
Musāvādā veramaṇī, pisunā vācā veramaṇī  
pharusā vācā veramaṇī, samphappalāpā veramaṇī  
ayaṃ vuccati bhikkhave Sammā vācā.**

And, monks, what is Right Speech?  
Abstaining from lying, abstaining from slandering,  
abstaining from harsh words, abstaining from gossiping  
This, monks, is called Right Speech.

**Katamo ca bhikkhave Sammā kammanto?  
Pāṇātipātā veramaṇī, adinnādānā veramaṇī  
kāmesu micchācārā veramaṇī,  
ayaṃ vuccati bhikkhave Sammā kammanto**

And, monks, what is Right Action?  
Abstaining from killing, Abstaining from stealing,  
Abstaining from sexual misconduct:

This, monks, is called Right Action.

**Katamo ca bhikkhave Sammā ājīvo?**

**Idha bhikkhave ariyasāvako micchā ājīvaṃ pahāya,  
sammā ājīvena jivikaṃ kappeti,  
ayaṃ vuccati bhikkhave Sammā ājīvo,**

And, monks, what is Right Livelihood?

Herein, monks, a noble disciple, having abandoned wrong livelihood, ekes out his livelihood by right way of living:  
This, monks, is called Right Livelihood.

**Katamo ca bhikkhave Sammā vāyāmo?**

**Idha bhikkhave bhikkhu anuppannānaṃ pāpakānaṃ  
akusalānaṃ dhammānaṃ anuppādāya, chandaṃ  
janeti vāyamati viriyaṃ ārabhati, cittaṃ paggaṇhāti  
padahati**

And, monks, what is Right Effort?

Herein, monks, a monk applies his will for the non-arising of wrong, unwholesome states which have not yet arisen, he puts forth effort, stirs up his energy, bends his mind to it and strives:

**Uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ  
pahānāya chandaṃ janeti vāyamati viriyaṃ ārabhati,  
cittaṃ paggaṇhāti padahati**

he applies his will to maintain the overcoming of wrong, unwholesome states which have already arisen, he puts forth effort, stirs up his energy, bends his mind to it and strives:

**Anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya  
chandaṃ janeti vāyamaṭṭhi viriyaṃ ārabhati, cittaṃ  
paggaṇhāti padahati,**

he applies his will for the arising of wholesome states  
which have not yet arisen, he puts forth effort, stirs up his  
energy, bends his mind to it and strives:

**Uppannānaṃ kusalānaṃ dhammānaṃ ṭṭhitiyā  
asammosāya bhiyyobhāvāya vepullāya bhāvanāya  
pāripūriyā, chandaṃ janeti vāyamaṭṭhi viriyaṃ  
ārabhati cittaṃ paggaṇhāti padahati,**

he applies his will for maintaining the wholesome states  
which have already arisen and for not neglecting them, but  
for bringing about the fulfilment of the growth, maturity  
and perfection of this state, he puts forth effort, stirs up his  
energy, bends his mind to it and strives:

**Ayaṃ vuccati bhikkhave Sammā vāyāmo.**  
This, monks, is called Right Effort.

**Katamā ca bhikkhave Sammā sati?**  
And, monks, what is Right Mindfulness?

**Idha bhikkhave bhikkhū kāye kāyānupassī viharati  
ātāpi sampajāno satimā vineyya loke  
abhiññhādomanassaṃ.**

Herein, monks, a monk lives practising body-  
contemplation in the body, (remaining) ardent, clearly

comprehending and mindful, having outgrown  
covetousness for and anguish about the world;

**Vedanāsu vedanānupassī viharati ātāpī sampajāno  
satimā vineyya loke abhijjhādomanassaṃ.**

he lives practising feeling contemplation in feelings,  
ardent, clearly comprehending, and mindful, having  
outgrown covetousness for and anguish about the world;

**Citte cittānupassī viharati ātāpī sampajāno satimā  
vineyya loke abhijjhādomanassaṃ**

he lives practising mind-contemplation in mind, ardent,  
clearly comprehending, and mindful, having outgrown  
covetousness for and anguish about the world;

**Dhammesu dhammānupassī viharati ātāpī  
sampajāno satimā vineyya loke abhijjhādomanassa**

he lives practising mental-object contemplation in mental-  
objects, ardent, clearly comprehending and mindful,  
having outgrown covetousness for and anguish about the  
world;

**ayaṃ vuccati bhikkhave Sammā sati.**

This, monks, is called Right Mindfulness.

**Katamo ca bhikkhave Sammā samādhi?**

And, monks, what is Right Meditative Concentration?



**Idha bhikkhave bhikkhu vivicceva kāmehi vivicca  
akusalehi dhammehi savitakkaṃ savicāraṃ  
vivekajaṃ pītisukhaṃ paṭhamajjhānaṃ  
upasampajja viharati**

Herein, monks, a monk being detached from sensual objects and detached from unwholesome things, enters the first stage of ecstatic absorption which is born of detachment and accompanied by initial and sustained thoughts and imbued with rapture & joy.

**Vitakka vicārānaṃ vūpasamā ajjhataṃ  
sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ  
avicāraṃ samādhijaṃ pītisukhaṃ dutiyajjhānaṃ  
upasampajja viharati.**

Upon the subsiding of both initial and sustained thoughts, having gained inner tranquillity and the unification of mind he enters into the second stage of absorption which is free from initial and sustained thoughts and is born of ecstatic concentration and imbued with rapture and joy.

**Pītiyā ca virāgā upekkhako ca viharati sato ca  
sampajāno, sukhañca kāyena paṭisaṃvedeti. yantaṃ  
ariyā ācikkhanti upekkhako satimā sukhavihārī'ti.  
tatiyajjhānaṃ upasampajja viharati,**

On fading away of rapture, he now dwells in equanimity, fully mindful and clearly comprehending, and he experiences in his person that bliss of which the Noble One says, 'Happy, indeed, is he who dwells equanimous

and mindful,' and thus enters into the third stage of ecstatic absorption.

**Sukhassa ca pahānā dukkhassa ca pahānā, pubbeva  
somanassa domanassānaṃ atthaṅgamā  
adukkhamasukhaṃ upekkhā satipārisuddhiṃ  
catutthajjhānaṃ upasampajja viharati.**

After abandoning both pleasure and pain, and through the disappearance already of both joy and anguish, he now enters into the fourth stage of ecstatic absorption, a state which is beyond pleasure and pain, and purified entirely by equanimity and mindfulness:

**Ayaṃ vuccati bhikkhave Sammā Samādhi.**

This, monks, is called Right Concentration.

**Idaṃ vuccati bhikkhave dukkhanirodhagāminī  
paṭipadā ariyasaccaṃ.**

Monks, this is called, the Noble Truth of the Path leading to the Cessation of Suffering.

**Iti ajjhataṃ vā dhammesu dhammānupassī viharati,  
Bahiddhā vā dhammesu dhammānupassī viharati,  
Ajjhatabhiddhā vā dhammesu dhammānupassī  
viharati,**

Thus, he lives practising, internally, mental-object-contemplation in mental objects; or practising externally mental-object contemplation in mental-objects; or

practising, internally and externally, mental-object-contemplation in mental objects;

**Samudayadhammānupassī vā dhammesu viharati,  
Vayadhammānupassī vā dhammesu viharati,  
Samudayavayadhammānupassī vā dhammesu  
viharati,**

or he lives contemplating the arising of phenomena in the mental-objects; he lives contemplating the passing away of phenomena in the mental-objects; or he lives contemplating the arising and passing away of phenomena in the mental-objects.

**Atthi dhammā'ti vā panassa sati paccupaṭṭhitā hoti,  
Yāvadeva nāṇamattāya patissatimattāya anissito ca  
viharati na ca kiñci loke upādiyati,**

Or the mindfulness that 'There is only this, the mental-object' is now clearly established in him just enough for knowledge into reality (insight) and just enough for mindfulness, and he remains completely detached, clinging to nothing in the world.

**Evam'pi kho bhikkhave bhikkhū dhammesu  
dhammānupassī viharati catusu ariyasaccesu.**

Monks, thus, indeed, a monk lives practising mental-object contemplation in mental objects the Four Noble Truths."

## Satipaṭṭhāna Sutta Pariyosānaṃ

### Conclusion Of the Discourse

**Yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ  
bhāveyya satta vassāni  
Tassa dvinnāṃ phalānaṃ aññataraṃ phalaṃ  
pāṭikaṅkhaṃ diṭṭhe’va dhamme aññā sati vā  
upādisese anāgāmitā,**

“Indeed, whoever, monks, should practise these Four Establishment of Mindfulness in this way for seven years, may expect one of two results: either Arahantship in this life or, if there should be some substrate left, the state of Non-Returner.

**Tiṭṭhantu bhikkhave satta vassāni,  
Yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ  
bhāveyya cha vassāni,  
Tassa dvinnāṃ phalānaṃ aññataraṃ phalaṃ  
pāṭikaṅkhaṃ diṭṭhe’va dhamme aññā sati vā  
upādisese anāgāmitā.**

Monks, let alone seven years! Indeed, whoever, monks, should practise these Four Establishment of Mindfulness in this way for six years may expect one of two results: either Arahantship in this life or, if there should be some substrate left, the state of Non-Returner.

**Tiṭṭhantu bhikkhave cha vassāni, yo hi koci  
bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya**

**pañca vassāni, Tassa dvinnam phalānam aññataram  
phalam pāṭikaṅkham diṭṭhe’va dhamme aññā sati vā  
upādisese anāgāmitā.**

Monks, let alone six years! Indeed, whoever, monks, should practise the Four-fold Establishment of Mindfulness in this way for five years. May expect one of two results: either Arahantship in this life or, if there should be some substrate left, the state of Non-Returner.

**Tiṭṭhantu bhikkhave pañca vassāni,  
Yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ  
bhāveyya cattāri vassāni, Tassa dvinnam phalānam  
aññataram phalam pāṭikaṅkham diṭṭhe’va dhamme  
aññā sati vā upādisese anāgāmitā.**

Monks, let alone five years! Indeed, whoever, monks, should practise the Four-fold Establishment of Mindfulness in this way for four years. May expect one of two results: either Arahantship in this life or, if there should be some substrate left, the state of Non-Returner.

**Tiṭṭhantu bhikkhave cattāri vassāni,  
Yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ  
bhāveyya tīni vassāni, Tassa dvinnam phalānam  
aññataram phalam pāṭikaṅkham diṭṭhe’va dhamme  
aññā sati vā upādisese anāgāmitā.**

Monks, let alone four years! Indeed, whoever, monks, should practise the Four - fold Establishment of Mindfulness in this way for three years. May expect one

of two results: either Arahantship in this life or, if there should be some substrate left, the state of Non-Returner.

**Tiṭṭhantu bhikkhave tīni vassāni,  
Yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ  
bhāveyya dve vassāni, Tassa dvinnaṃ phalānaṃ  
aññataraṃ phalaṃ pāṭikaṅkhaṃ diṭṭhe’va dhamme  
aññā sati vā upādisese anāgāmitā.**

Monks, let alone three years! Indeed, whoever, monks, should practise the Four-fold Establishment of Mindfulness in this way for two years, May expect one of two results: either Arahantship in this life or, if there should be some substrate left, the state of Non-Returner.

**Tiṭṭhantu bhikkhave dve vassāni,  
Yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ  
bhāveyya ekaṃ vassaṃ. Tassa dvinnaṃ phalānaṃ  
aññataraṃ phalaṃ pāṭikaṅkhaṃ diṭṭhe’va dhamme  
aññā sati vā upādisese anāgāmitā.**

Monks, let alone two years! Indeed, whoever, monks, should practise the Four-fold Establishment of Mindfulness in this way for one year, May expect one of two results: either Arahantship in this life or, if there should be some substrate left, the state of Non-Returner.

**Tiṭṭhantu bhikkhave ekaṃ vassaṃ.  
Yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ  
bhāveyya satta māsāni, Tassa dvinnaṃ phalānaṃ  
aññataraṃ phalaṃ pāṭikaṅkhaṃ diṭṭhe’va dhamme  
aññā sati vā upādisese anāgāmitā.**

Monks, let alone one year! Indeed, whoever, monks, should practise the Four-fold Establishment of Mindfulness in this way for seven months, May expect one of two results: either Arahantship in this life or, if there should be some substrate left, the state of Non-Returner.

**Tiṭṭhantu bhikkhave satta māsāni,  
Yo hi koci bhikkhave ime cattāro satipaṭṭhane evaṃ  
bhāveyya cha māsāni, Tassa dvinnam phalānaṃ  
aññataraṃ phalaṃ pāṭikaṅkhaṃ diṭṭhe’va dhamme  
aññā sati vā upādisese anāgāmitā.**

Monks, let alone seven months! Indeed, whoever, monks, should practise the Four-fold Establishment of Mindfulness in this way for six months, May expect one of two results: either Arahantship in this life or, if there should be some substrate left, the state of Non-Returner.

**Tiṭṭhantu bhikkhave cha māsāni,  
Yo hi koci bhikkhave ime cattāro satipaṭṭhāne, evaṃ  
bhāveyya pañca māsāni, Tassa dvinnam phalānaṃ  
aññataraṃ phalaṃ pāṭikaṅkhaṃ diṭṭhe’va dhamme  
aññā sati vā upādisese anāgāmitā.**

Monks, let alone six months! Indeed, whoever, monks, should practise the Four-fold Establishment of Mindfulness in this way for five months, May expect one of two results: either Arahantship in this life or, if there should be some substrate left, the state of Non-Returner.

**Tiṭṭhantu bhikkhave pañca māsāni,  
Yo hi koci bhikkhave, ime cattāro satipaṭṭhāne evaṃ  
bhāveyya cattāri māsāni, Tassa dvinnam phalanam  
aññataram phalam paṭikaṅkham diṭṭhe’va dhamme  
aññā sati vā upādisese anāgāmitā.**

Monks, let alone five months! Indeed, whoever, monks, should practise the Four-fold Establishment of Mindfulness in this way for four months, May expect one of two results: either Arahantship in this life or, if there should be some substrate left, the state of Non-Returner.

**Tiṭṭhantu bhikkhave cattāri māsāni,  
Yo hi koci bhikkhave ime cattāro satipaṭṭhāne, evaṃ  
bhāveyya tīni māsāni Tassa dvinnam phalanam  
aññataram phalam paṭikaṅkham diṭṭhe’va dhamme  
aññā sati vā upādisese anāgāmitā.**

Monks, let alone four months! Indeed, whoever, monks, should practise the Four-fold Establishment of Mindfulness in this way for three months, May expect one of two results: either Arahantship in this life or, if there should be some substrate left, the state of Non-Returner.

**Tiṭṭhantu bhikkhave tīni māsāni  
Yo hi koci bhikkhave ime cattāro satipaṭṭhāne, evaṃ  
bhāveyya dve māsāni, Tassa dvinnam phalanam  
aññataram phalam paṭikaṅkham diṭṭhe’va dhamme  
aññā sati vā upādisese anāgāmitā.**



Monks, let alone three months! Indeed, whoever, monks, should practise the Four-fold Establishment of Mindfulness in this way for two months, May expect one of two results: either Arahantship in this life or, if there should be some substrate left, the state of Non-Returner.

**Tiṭṭhantu bhikkhave dve māsāni**

**Yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya ekaṃ māsaṃ Tassa dvinnāṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ diṭṭhe’va dhamme aññā sati vā upādisese anāgāmitā.**

Monks, let alone two months! “Indeed, whoever, monks, should practise the Four-fold Establishment of Mindfulness in this way for one month, May expect one of two results: either Arahantship in this life or, if there should be some substrate left, the state of Non-Returner.

**Tiṭṭhantu bhikkhave māso**

**Yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya, addhamāsaṃ, Tassa dvinnāṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ diṭṭhe’va dhamme aññā sati vā upādisese anāgāmitā.**

Monks, let alone one month! “Indeed, whoever, monks, should practise the Four-fold Establishment of Mindfulness in this way for half a month, May expect one of two results: either Arahantship in this life or, if there should be some substrate left, the state of Non-Returner.

**Tiṭṭhantu bhikkhave addhamāso, Yo hi koci  
bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya,  
sattāhaṃ Tassa dvinnaṃ phalānaṃ aññataraṃ  
phalaṃ pāṭikaṅkhaṃ diṭṭhe’va dhamme aññā sati vā  
upādisese anāgāmitā.**

Monks, let alone half a month! “Indeed, whoever, monks, should practise the Four-fold Establishment of Mindfulness in this way for seven days, May expect one of two results: either Arahantship in this life or, if there should be some substrate left, the state of Non-Returner.

**Ekāyano ayaṃ bhikkhave maggo,**

Monks, this is The Only Way,

**Sattānaṃ visuddhiyā sokapariddavānaṃ  
samatikkamāya, dukkhadomanassānaṃ  
atthagamāya,**

for the purification of beings, for the overcoming of grief and lamentation, for the disappearance of pain and sadness,

**Ñāyassa adhigamāya, nibbāṇassa sacchikiriyāya,  
yadidaṃ cattāro satipaṭṭhānā’ti.**

for the gaining of the Right Method for the realization of Nibbana, namely, the Four-fold Establishment of Mindfulness

**Iti yantaṃ vuttaṃ idam’etaṃ paṭicca vuttan’ti.**

and it is for this reason that it was said.”

**Idam'avoca bhagavā attamanā te bhikkhū bhagavato  
bhūsitam abhinandun'ti**

Thus, the Lord spoke, and the monks rejoiced and were  
delighted at His words.

**Sādhū! Sādhū! Sādhū!**

*Well spoken! Well spoken! Well spoken!*

**Etena sacca vajjena sotthi te hotu sabbadā**

*By the power of this truth, may the blessing be with you.*





**Ven. Weragoda Sarada Maha Thero**

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**THE SINGAPORE BUDDHIST MEDITATION CENTRE**

No. 1, Jalan Mas Puteh, Singapore 128607

Tel: + 65 67783330

[weragodas1941@gmail.com](mailto:weragodas1941@gmail.com)